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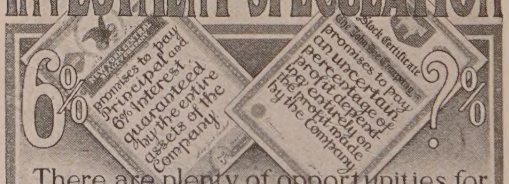
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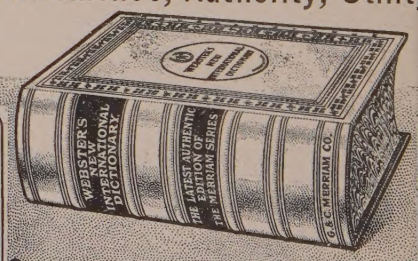

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THE AMERICAN MISSIONARY

DECEMBER 1909

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Published in the interest of the work of the following Societies:
The Congregational Home Missionary Society
The American Missionary Association
The Congregational Church Building Society
The Congregational Sunday-School and Publishing Society
The Congregational Education Society
The Congregational Board of Ministerial Relief
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THE AMERICAN MISSIONARY

VOL. LXIII. NO. 12. DECEMBER 1909 NEW SERIES VOL. I. NO. 9.

Payment of pledges for the Together Campaign Fund goes on with encouraging promptness. Up to date $260,000 has been received. Secretary Lougee has a large and exacting task in keeping the records and caring for the correspondence relating to this fund.

It is high time to push with all diligence for 1910 subscriptions. This magazine is issued in its present form at the urgent desire of thousands of our pastors and churches. Now give us the chance to reach every home in the denomination, and we shall be content. Remember that you can have THE AMERICAN MISSIONARY and *The Missionary Herald* for one dollar.

The three larger of our seven societies all held their meetings in October. A double note was heard in them all—gratitude for present mercies and earnest purpose to press forward to enlarged endeavor. The missionary atmosphere is full of ozone these days. May the God of all grace enable us to look continually to Him for strength to do the work which He has appointed.

The following letter from the church at Wilmette, Illinois, is pleasant reading:

This church was not in a position to take part in the Together Campaign before its immediate object was attained. But in view of the larger issue involved, the deacons were not willing to ignore it altogether, and accordingly on the day of opening services in our new sanctuary they called for an offering to the Together Fund, accompanied by the following resolution:

"Resolved, That in sending this offering to the Together Fund of the Congregational Benevolent Societies, we express our satisfaction over the signal success that has attended this united effort; and further, that we convey to the managers of the campaign our lively hope that this achievement may light the way to increasing unity of action and administration in all the benevolent work of the denomination."

No recent event in the denomination has more significance than the action taken at Minneapolis for the formation of a Laymen's Committee of One Hundred in the interest of world missions. It is not proposed to put a new charge upon the societies. The men interested will finance the movement. It is not proposed to confuse one's mind by some new movement. The whole emphasis will be upon the endeavor to secure the two million dollars already named and widely accepted under the Apportionment Plan. It is not even proposed to start a new organization, for while some little machinery will be required, the movement is entirely voluntary and unofficial, and presents itself only as a helper for existing agencies. This hearty and spontaneous expression of interest coming from the laymen is immensely reassuring and encouraging to the officers of the various societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Office: 287 Fourth Avenue, New York.

Hubert C. Herring, D. D., General Secretary; Willis E. Lougee, Associate Secretary; J. T. Brinckerhoff, Assistant Treasurer; Miss Miriam L. Woodberry, Secretary Woman's Department.

We give leading place in this issue to an article by Dr. Lyman on the effort instituted by the New York Church Extension Society to give proper equipment to several of the important churches under its care in new portions of Brooklyn. This effort appears to us to be of a type needed in not a few of our cities. It proposes to do large things in a large way. It recognizes that any adequate endeavor to promote the evangelization of the city must shake itself free from the cramped conceptions and methods which too often have prevailed in missionary work of all kinds. We hope the Society may be able to carry out its program with abundant success, and that the achievement may encourage the undertaking of other like tasks both in the metropolis and in other cities of the land.

Pastors are urged not to forget that the Home Missionary Society stands ready to furnish leaflets, postal cards, envelopes, etc., as may be needed; also that stereopticon lectures and sets of slides on "The Frontier" and "The Immigrant" are at their disposal. A duplicate of the latter set may be obtained from the Illinois Home Missionary Society, 153 La Salle Street, Chicago.

A great many Congregationalists are moving from the states of the Northwest into Canada. It will be of interest to such to know that there has been organized in that region a Congregational Extension Society. Its secretary, Rev. Ernest R. Weeks, may be addressed at 162 Walnut Street, Winnipeg. The Home Missionary Society hopes to find ways of coöperating with this new organization.

From 1892 to 1901 General O. O. Howard was president of the Home Missionary Society. All his life long he was working for the ends which this Society seeks to compass. It is therefore with unusual sense of loss that we pay our tribute to his life and service. To him came such opportunities —civic, military, philanthropic, educational, and religious—as fall to the lot of few men. No one can be found to deny that he always did his best with intrepid courage and self-sacrificing devotion to meet those opportunities. In many a church over the land, in the councils of many an organization, in many a school, and in many a home, white and black, there is a new sense of the world unseen since General Howard has passed within its portals. We shall see his soldierly figure no more, but in countless lives there will be something more of the spirit of a true soldier of Christ because he lived.

THE FORWARD MOVEMENT IN BROOKLYN

By Rev. A. J. Lyman, D. D., Brooklyn, N. Y.

WE cordially appreciate the courtesy of THE AMERICAN MISSIONARY in offering space in its columns for a brief statement concerning the Congregational Church Extension Society of New York and Brooklyn, and its immediate purpose. We would make this preliminary statement as simple and direct as possible, without embellishment or any insistence disproportionate with the claims of other causes. A single historical word may not be out of place.

Our society was in its origin and has always been characteristically a business men's society, having been planned on the date of October 8, 1892, at a conference in the business office of Mr. George H. Hebard, of the Tompkins Avenue Church, Brooklyn, who has ever since been its efficient friend and careful treasurer. The first President of the society was Dr. Storrs, the present President is Dr. Boynton, of the Clinton Avenue Church. Dr. Charles W. Shelton is now the Secretary. The business of the society is conducted by a board of directors, holding over three years, four being annually chosen.

In the earlier years a chief effort was made, with success, to realize income by means of individual annual membership dues of ten dollars each, and by life memberships of one hundred dollars. Generous patrons of the society also came forward with donations of five hundred dollars. As years passed on, however, the primary duty of the churches as such to sustain the society has been emphasized, and now its chief income is derived from annual church collections.

The amount thus realized has not been large, less on the average than ten thousand dollars a year, much too little when one considers the strength and resources of our local Congregationalism. But by careful management, and by wise selection of promising and strategic points for church development, a long list of our most flourishing younger churches look upon our society as their sponsor. We have coöperated in these enterprises with the Home Missionary Society and the Church Building Society. Our motto has been, "One new church at least set on its feet every year"; and while we have not always touched this goal, we have of late years approached it. Among these churches so aided may be mentioned the Bushwick Avenue, Immanuel, Richmond Hill, Brooklyn Hills, and Flatbush, on the Brooklyn side of the river, and the North New York and Mount Hope, on the Manhattan side. No jealousy or friction has ever appeared in the adjustment of relative apportionments between these two great divisions of our local field. By a kind of unwritten law or custom the society has alternated from one to the other in successive years.

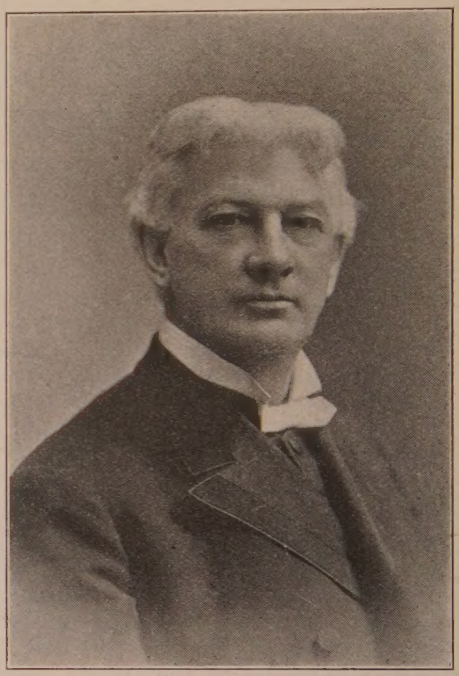
Last year and this—1908 and so far in 1909—our chief object has been to raise and pay an appropriation of ten thousand dollars to aid Christ Church, Mount Hope, Rev. Henry M. Brown, D.D., pastor, in erecting their new church edifice and parish house, and thus, according to our fraternal custom and precedent, our next effort will be in Brooklyn.

An enormous expansion of population has recently taken place in this borough, and multitudes of residence blocks and private homes now dot the level miles lying between Old Brooklyn and the sea front, which even ten years since were vacant pastures. In these regions are a number of most promising church enterprises, whose need for financial aid is instant and urgent, where even a year's delay will lose the present vantage ground. Un-

der these circumstances a meeting of Congregational laymen was convened last spring at the house of Mr. William H. Nichols, of the Clinton Avenue Church, a recent president of the society. At this meeting the local situation was canvassed and a special appeal presented. The result of this meeting, which represented all our leading churches, was the appointment of a committee to lay before the Church Extension Society the project of endeavoring to raise from Brooklyn Congregationalists, for expenditure in Brooklyn during 1910, the sum of $40,000. That committee reported, its report was unanimously welcomed and approved by the society, and a representative special committee was appointed to conduct this campaign of church extension, or rather *church deliverance and salvation*, for with some of the churches proposed to be aided, the alternative seems sharp—either substantial assistance at once or final defeat and surrender. Five churches have been especially mentioned from the outset of these discussions as being in peremptory need of aid. Named in the order of their establishment, these churches are the following:

"Parkville" Church, organized 1866, located two miles down the Boulevard towards Bath Beach, Rev. H. L. Pyle, pastor. This church has had from the beginning a singularly hard struggle; but now hundreds of new houses are building and floods of people are settling in the vicinity. The poor and antiquated little old church building is crowded to repletion. Two sessions of the Sunday-school are held each Sunday, and within four years the church and Sunday-school membership has more than doubled and a large debt been wiped out. An enlarged church auditorium is a peremptory necessity.

"Park," Second street and Eighth avenue, organized 1868, Rev. Robert W. McLaughlin, D.D., pastor. Here also is a history of constant struggle against adverse conditions; but a new and complete church edifice has recently been erected in the new location, giving to the church an unsurpassed opportunity. The resultant millstone of debt is, however, well



REV. A. J. LYMAN, D.D.

nigh crushing, and, unless aid is given forthwith, may be fatal.

"Flatbush," Dorchester Road and East Eighteenth street, organized in 1899, Rev. Lewis T. Reed, pastor. This church was a former beneficiary of the society and was aided to build its chapel. It is now building its main and beautiful edifice. It is in a most flourishing condition and is full of hope; but it must have the further aid of our society in meeting the burden of this great advance.

"Ocean Avenue," two miles east from the Flatbush Church towards the ocean, Rev. E. P. Armstrong, acting pastor. This church was organized in 1903, as a child of the Flatbush Church. As yet it is small in numbers and still worships in a dwelling house. It is competently manned and most earnest in spirit. No sub-

urb of the metropolis, perhaps, is growing so rapidly as is the region immediately environing this church, and we have here the entire field; no other church is planted here.

"Church of the Evangel," located at Bedford avenue and Hawthorne street, near Prospect Park, perhaps a mile and a half north of the Flatbush church, Rev. Sydney H. Cox, pastor. This church was organized in 1907, is the youngest, therefore, of our Brooklyn family, and is especially the child of the Lewis Avenue Church, whose generosity, however, must recognize the limit to which any one church can go in giving aid. This two-year-old is full of vigorous life, but is worshiping in a portable chapel, now overcrowded and ill-adapted for any expansion. The church is admirably located and owns a first-rate building plot, but must have aid immediately in building a more permanent chapel.

The Church Extension Society believes that if the facts concerning the instant and crying need of these five enterprises can be fairly laid before Brooklyn Congregationalists, the response will be a *personal gift, large or small, from every Congregational church member in Brooklyn.* All these gifts will go into the treasury of the Church Extension Society to be apportioned and appropriated by the Directors after a careful and thorough examination of the field. But it is proposed that in the statement of the case and in the solicitation of funds the subscription cards shall be distinctly so arranged that each donor may, if he pleases, designate to which one of these several church enterprises he desires his gift, in part or in whole, to apply.

REV. NEHEMIAH BOYNTON, D.D.
PRESIDENT, CONGREGATIONAL CHURCH EXTENSION SOCIETY OF NEW YORK AND BROOKLYN.

This word is not one of comment, argument or appeal. It simply outlines the case, but that case is most urgent. Our ministers are a unit in undertaking this large task. They are willing to aid it, not only by voice, but by taking their own full personal share in offering contributions. Our laymen also are a unit in the feeling that this great work absolutely *must be done*, and that now is the fit time to do it. Our fellow Directors from the Manhattan side of the river give us every possible sympathy and encouragement in tackling this special enterprise this coming year. There seems to be no obstacle in the field. The pastors of the five churches which have been mentioned are allied under a generous pledge of each aiding the others. No suggestion of ungenerous rivalry has appeared.

We intend, moreover, that this special effort shall be separate from and in addition to our regular church collections for this and for all the other societies. We mean that not one of these regular collections shall suffer. As our honored Dr. Creegan said recently to the writer, "I have never known a special effort for the home field to lessen contributions to the foreign field." We believe that our business men of means will stand back of this undertaking. We trust their feelings and purpose to the end that, pro-

vided a fair effort is made to enlist our entire Congregational constituency and obtain, if possible, some gift from every one, they then will not let the movement fail. All gifts are to be conditional upon a specified sum, probably not less than $30,000, being raised. The securing of the $40,000 means that probably not less than $200,000 will, by the coöperating endeavor of the churches themselves, be expended in church erection in the metropolitan district within the next three years.

Finally, we are assured that the reflex effect, if this thing can be carried through successfully, upon the churches that give, will be as marked and valuable as the blessing to the beneficiaries themselves.

FINAL SESSIONS AT ELGIN

IN the last issue we reported the annual meeting up to the closing afternoon. There was no decline from the high level. The program was throughout of tonic quality. At the beginning of Friday afternoon Dr. Ewing and speakers from all parts of the West told of the work of the Sunday-School Society in ministering to scattered communities and paving the way for church organization. Then Dr. Eversz told of the Germans from Russia who are toiling so unstintedly for the development of western resources. Mr. Puddefoot led our thoughts up and down the great highways of national power, and Mr. Evans, of Hyannis, Nebraska, told how one church in the Sand Hills has risen to its opportunity, and, relinquishing home mission aid, is caring for a whole county in the name of Christ. Following this came "Echoes of the Together Campaign," led by Secretary Lougee with inimitable enthusiasm, and at the close Dr. McLane for the Advisory Committee unfolded the significance of the Apportionment Plan.

The evening session, with addresses by Dr. E. L. Smith, of Seattle, and Dr. Ozora S. Davis, of Chicago, was full of the spirit of earnestness and of tender, trustful concern for the shepherding of the vast multitudes who make up our nation. The utterances of both were mightily reinforced by our knowledge of the devoted and effective service which lay behind their words.

The enrolled attendance at the meeting was nearly three hundred from places outside Elgin. This was encouraging; but as soon as the societies are able to put into effect the plan now on foot for a better geographical distribution of the meetings, it will be possible to double that number. Next year all the societies go to Boston with the National Council. In 1911 one will go to the Pacific Coast and the others will distribute their meetings so as to reach the largest constituency possible.

The Saturday following the meeting was occupied by a conference of directors, state superintendents, and secretaries. Then all who could remain over Sunday distributed themselves for home mission addresses in the churches of the region. Monday morning Dr. Jenkins and a corps of speakers presented home missions at the Chicago ministers' meeting, and the 1909 gathering became a memory. Many whose attendance runs back for twenty years or more pronounced it one of the best ever held by the Society.

Our space does not permit extended extracts from addresses made. But we give a few and hope next month to add others. The following is from Rev. W. A. Bartlett, D.D., pastor of the First Congregational Church of Chicago:

To me it is becoming more and more evident that the decadence of the Church

lies in its ease and prosperity. Thirty years ago the city of Chicago was filled with toilers, and the life of prosperous comfort in sequestered resting places was almost unknown. Yet the struggle for wealth is as terrific as ever, and men seek these attractive places exhausted after the battle. That is human; that is natural. I am not complaining. But the point is that there never was, can be, or will be, the virile Church without the cross, the self-sacrifice, and the definite fight for righteousness. I maintain that some of the communities which we have been in the habit of calling "saints' rests" are as unmoral in their indolence, and as far removed from actual aggressive Gospel propagation, as the God-forsaken lodging house districts of the downtown. They are forced out of very self-preservation to send delegations into the city to man the missions. But even there the people who live in the mission churches know that the life is not one. There will be a speedy flight to pleasant surroundings and a prosperous community. The evening service has become a sigh and then a cypher. And in all this so-called mission work we have missed entirely the fundamental proposition, that of either removing the poor from downtown or making the places where they live tolerable. This can only be done by first-hand methods of becoming one with the people with whom we work. I am tired of these worn-out methods of city missions, where from an office this and that one is sent, or colporters and tracts are exploited. I notice that when men have houses to rent in these districts they do not hesitate to tramp the streets and climb the stairs to reach the money due them. Yet we perform the Lord's work in a hand-out-from-a-window fashion, and then look for the changed life that will not come. Some of our suburban churches have enough money and ministers and secretaries and writers on social economics and downtown city problems and challenge of cities to leaven a big city ward like the one in which our church is. What is the use of these little dabs of medicine when the whole body is sick from lack of food and air? What is the use of putting our little struggling mission churches in the situations they are, and patting them on the back with a gloved hand, when what they need is a band of men and women of such power and influence as there is in the better districts, to canvass the place personally, to bring the law against lawbreakers, to clean up from the bottom? This is the plan for the Church if she is to rise from the dead and become a militant Church.

Dr. C. S. Mills in his address emphasized four imperatives—(1) Be not entangled again in the yoke of bondage of debt, (2) Prove the worth of your investment, (3) Rise to the measure of your opportunity. (4) Demonstrate to yourself anew the reality of your faith and patriotism. Under the second head he said in part:

We are forever making our appeal for funds. Reverse the order for a moment and think of the magnitude of that for which we ask. Half a million dollars annually is all too meager. Twenty-five million dollars expended by this Society in the eighty-three years of its life! How vast a sum! How much it involves! How much it might accomplish in some other avenue of expenditure, upon some other division of the great work of the building of the Kingdom of Christ!

We ask the rich man to bring his riches. We say we need gifts on a scale such as we have never known before. We need individual donors who will bring their thousands and their tens of thousands; men who will give us legacies in trust running into the millions. And, on the other hand, we appeal to the poor man, the man who has difficulty in laying by a dollar for a rainy day, the widow with her mites, the young man struggling to get an education, the missionary himself on his pittance of a salary—we ask these to bring what they can give for this cause. The sacredness of the trust involved in what this giving represents ought to search anew the depths of our hearts.

More than ten years ago I heard Dr. Schauffler of New York make an address at a Student Volunteer convention, and his cogent reasoning of the meaning of money fixed my attention. Money, he said—to use the substance if not the form of his words—money is myself. I am a day-laborer and I work for a week, and at the end of the week I am given twelve dollars and put it in my pocket. What is that twelve dollars? It is a week's worth of myself in greenbacks. So of the income of clerk or merchant or captain of industry. A society, then, that takes a part of the laborer's wage or the clerk's hire or the business man's profit or the fortune of the genius, takes literally not cold coin but life-blood as expressed in coin. In using a half-million dollars, or twenty-five million dollars, we are dealing with precious lives, their hopes, their prayers, the rewards of their toil, and we must prove the worth of the investment of that sacred trust.

In the city of St. Louis there is a certain woman, living in a most unattractive quarter, garbed in the plainest dress, too limited in circumstance to give herself the pleasure of a little summer outing, who a while ago when we were urging the claims of home missions sent me her check for twenty dollars. And there is another woman there, a widow. As I was

sitting in my study one November Sunday morning, she knocked upon the door, handed me a note, and went away without a word. As I opened the note, a five-dollar gold piece fell into my hand, and I read something like this: "Last Christmas my children gave me this coin. I was to spend it for myself on what would give me greatest pleasure. I have kept it for these months, and now I cannot think of anything to do with it that would give me such delight as to give it for home missions, of which you spoke last week." You can well understand how it came over me that the day of Mary of Bethany was not of the past, and the fragrance of the cruse of precious ointment seemed to fill the place. Now when I think of how in that half-million of dollars a year are many such gifts as these, the imperative grips my soul freshly that we who are intrusted with the care of this Society must prove the worth of its investments, the principle applying to every method and to every man in its employ.

As to methods. We say to ourselves, with all honor to the noble past, we are not bound to keep doing anything that has been done save as it proves an adequate method for to-day. As Phillips Brooks said, "The great office of the past is to help us to get a future out of it."

As to men. It has been an unspeakable privilege to come into intimate contact in these three or four years with our splendid men at the front. I feel as I think of them and their sacrifice as though I were unworthy to stoop down and undo the latchet of their shoes. Surely they are worthy of every possible consideration, of the most loyal support, and of the most gentle and tender care. And yet, with this tribute of love upon our lips and all honor for their work, we must still say, holding as we do a sacred trust, represented by the prayers and the sacrifices of thouasnds of givers, that we must prove the worth of our investment in men at every point, from the executive offices in New York to the humblest man at work in the hamlet by the sea, on the country hillside, or in the city slum.

From the address of Rev. W. L. Phillips, D.D., New Haven, Connecticut:

"Giants they seemed in the mist, or the mighty men of King David;
Giants in heart they were, who believed in God and the Bible."

We have heard much of the romance of home missions. It is a romantic story. No historical novel ever written rivals it in thrilling interest. It is a story of hardships and sacrifices and martyrdoms and defeats and victories. You see college men and their cultivated brides hastening to put the refinement of their ideals and manners into the crude and sordid life of new settlements; you see their homes the centers of uplifting influences from which sons and daughters go forth to leadership in new empires; you see them subjugating the wilderness, conquering men, moulding sentiment, building institutions, and withal, ceaselessly proclaiming the message which, backed by Christly living, has slowly but surely brought the western land into subjection to the rule of Christ and made it the home of the best things in Christian thought and aspiration and conduct. I recall to you two motives which inspired this service.

1. Piety. Read the early records of the New England societies which inaugurated this great missionary movement, and you will be impressed by the sense of obligation and the love for human souls which breathes in every line. I affirm that there is nothing purer in the missionary annals of the world.

2. Patriotism. It was not the patriotism of the politician or the ordinary statesman. I dare assert that it was something loftier and finer. It was the patriotism of the old Hebrew prophets who saw a land filled with the knowledge of the Lord, distinguished by the thrift, prosperity, happiness, dignity, and power of which that knowledge is the fecund source. They got their inspiration from the Bible and from Plymouth Rock; they carried the highest New England traditions and ideals. So they did not go simply to add stars to the flag, to extend the national domain, or increase the national wealth; least of all to perpetuate certain partisan ideas and forms; but to help build great, glorious commonwealths, rich in principles and aspirations.

Having this vision and these motives, they became:

1. Church builders. They were evangelists, but they were something more. They did not shrink from any errand or any hardship; they went everywhere seeking men; but they gathered the results of their ministry into permanent churches that should be the centers of community life. Because they believed in the New Testament they did not hesitate to preach its doctrines or to copy its methods. We need to hold fast this truth concerning them. And I want to say with all emphasis that they are not to be blamed for some things which have seemed to result from missionary effort. The multiplication of needless churches, the waste of the Lord's money, the fostering of sectarian differences, are not chargeable to the policy or practices of this Society or of its representatives on the field. We have never been the builders of a denomination. Christianity has never meant to us Congregationalism. We have been busy extending the Kingdom of God,

with all that this means in the life of men and in human institutions.

2. School builders. They were sure that neither the Church nor the State could thrive in ignorance. They gave to the verge of starvation, they begged and borrowed and mortgaged the future, they made the western college president and school principal the most familiar figures in the pulpits of eastern churches, that they might put in the foundations of those schools and colleges which are the brightest gems in the crowns of the western states.

3. Empire builders. It is not a matter of unsupported boasting, it is a matter of history, admitted by governors and legislators, that their influence was large and efficient in determining the character of constitutions and in directing legislation. They became the friends of the leaders of thought and the makers of states. They moulded the sentiment of the people which lies back of laws. In large measure they created and nourished the forces of which politicians stand in awe. They secured the recognition of principles and the enactment of laws in the interests of the people and of righteousness.

These are the foundations which our heroes laid in the spirit of piety and patriotism. The history they made is our glorious heritage. The work they began is passed in trust to us. It is our task and privilege to nourish, to expand, to consummate, until their vision is realized and the lines of the republic are everywhere coincident with the lines of the Kingdom of God; and righteousness, justice, love, and faith become the mighty pillars on which the whole fabric of our civilization rests.

From Rev. H. Paul Douglass, Ph.D., representing the American Missionary Association:

Now that our Congregational missionary work has had joint presentation in the Together Campaign, may it not have something of joint administration? This is an inevitable question in this age of combinations. But this is just as characteristically an age of specialization as of combination. It combines, but it also recognizes, preserves, and makes room for permanent and essential differences. It never willingly obliterates real distinctions.

Now it is perfectly evident from the joint presentation of our work, that, while we have through historical accident seven benevolent societies, seven arbitrary agencies for doing our common work of the Kingdom of God, there are not seven national divisions of it. No sociologist classifying our missionary activities would divide them into seven parts. No psychologist analyzing its appeal would find seven distinct motives in it. We need, then, to find the real distinctions within the realm of Congregational missions as a basis for all future missionary strategy.

I venture to assert that a scientific view of our missionary activities will discriminate three great and distinct lines of activity—(1) home missions, (2) missions at home, (3) foreign missions—also that each is distinct in immediate purpose, in characteristic method, in temperamental quality, and in the area of Christian motive to which it appeals.

Foreign missions lies beyond the scope of this topic, but we may expand a little the distinction between home missions and missions at home.

First, then, home missions means essentially the extension of Congregationalism as such, that is, the numerical increase and geographical spread of organized denominational institutions with their historic marks. No service of the nation and the Kingdom can be more direct than this; none could be greater than to double the number of Congregationalists. We should probably call this church extension. Church organization is its characteristic method. It calls for a special type of gifts in its leaders and workers. It appeals to the affectionate devotion which has always followed our children as they have swarmed across the continent. It is the supremely idealistic note in the epic of the "winning of the West."

On the other hand, the fathers were never wiser than when they insisted that Congregationalism had natural geographical limits in America; they were simply mistaken as to where those limits were. Not to New England only, nor to the descendants of New England, was this grace given to make good Congregationalists; but to all the brood of the North European races, who had been working out a common democratic tendency since the dawn of modern history—to Celt, German, and Scandinavian, as well as Saxon. A virgin vein of native Congregationalists is stretched from Boston to Berkeley along the line of which democracy marched unimpeded and triumphant. Railroads always hauled in Congregational goods free. Real estate men always gave corner lots for a church, and home missionary superintendents never caught up with the churches which organized themselves ahead of them.

But after all, American Congregationalism is actually confined to rather narrow limits geographically. Its habitat is distinct. The majority of Americans are still in a pre-Congregational stage of social development. Nothing has yet happened to prove that the attempt at the *direct* extension of Congregational ecclesiastical institutions to them is an economical service of the Kingdom of God.

Have we, then, no direct ministry to these millions? Yes, the ministry of mis-

sions at home. Their immediate purpose is not church extension, but humbler and more fundamental work at the basis of civilization. Their characteristic method is not ecclesiastical, but educational. Their service requires a peculiar patience and a vision which pierces beneath the surface. They appeal directly to the unique and unshared Christian motive of compassion for the needy, massed in under-Americanized sections and minor areas of our country, backed by those twelve millions of "off-colored" fellow-Americans, the "more feeble, less honorable, uncomely." These cannot recompense you in the coin of denominational strength. They must be brought up to the Congregational level through the slow and manifold processes of Christian education. The "enthusiasm of humanity" and the love of country for Jesus' sake is the sole possible motive for such a task.

This is missions at home—clearly marked, unique, essential within our common work. And the American Missionary Association, to which the churches have committed the larger part of their responsibility for this distinct service, sends greeting to the chief agency of Congregational extension, the old Home Missionary Society.

In an address entitled "Kingdom Building on the Pacific Coast," Rev. E. L. Smith, D.D., of Seattle, said:

New England rejoices in her past and in her future; the West in her future alone. But New England's past belongs also to the West, and the West's future will also be the pride and glory of New England. If with her rocky soil and comparatively meager resources, New England has developed character in which the nation has found security, can we avoid solicitude as to the future of that region which riots in its wonderful natural wealth and lacks a past full of inspiring tradition? Will abundant resources kill or kindle conscience? A glorious task it is which the Congregational denomination has undertaken through this Society to do its part for character building, to make Christ king in West and East, in North and South. Back of all thought of country, stands the Orient with her eight hundred millions of Pacific Coast peoples. We cannot avoid giving to them of that which we are. We can never save ourselves if we have no thought for them.

The greatest foe of the Kingdom is the spirit of mammon, and he lifts his head with great confidence in the West. There are aggressive agencies which will defeat mammon to a degree, but in whose success we cannot see the triumph of the best life. The Mormons, the Jews, and the Roman Catholics are to be so classed. This Society believes, and its representatives upon the Pacific coast believe, in the establishment of Protestant Christian institutions as the greatest security for America's future. With this end in view, they are seeking progress along four lines of policy:

1. The development of more denominational unity.
2. More lay responsibility.
3. More responsibility upon the local church for the evangelization of its vicinity.
4. The development of benevolence more commensurate with ability.

More team work is being sought—a more concerted, harmonious, and vigorous policy in doing the things essential to make a Christian city and state. The city is taken as the unit rather than the individual church, and the development of churches looked upon from the "City of God" point of view. The aim is not to create dignitaries (although it is tiresome to note the popular awe felt for a Bishop on all public occasions), but to do great common tasks more efficiently.

Room is made for the layman. His advice is sought and followed with respect to the denominational policies, and help is given him in carrying out what he thinks the wise thing to be. The laymen have gone out two and two on a certain Sunday to address the churches of the local association upon the common work; visiting deputations have been sent from one leading city to the laymen of another; and a session of the state conference is given entirely to laymen, with all ministers muzzled for the afternoon.

The churches of Spokane, Tacoma, and Seattle, and the county of Walla Walla, have organized Church Extension Societies, looking to the organization of churches in rapidly growing districts, and maintaining a pastor-at-large for this city work. Seattle is spending five thousand dollars a year for such work in addition to all her contributions to home missions.

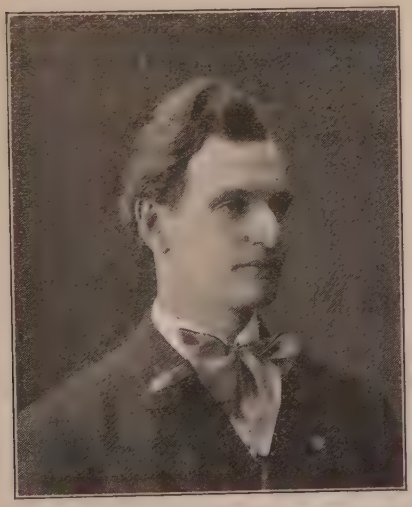
But the benevolence system is fundamental. The habit of giving away money for work beyond their own border and of following that money with prayer and effort to accomplish results—this is the *sine qua non* of spiritual growth and vitality in our churches. The ideal which is being held up is "Adopt and push to a finish the Apportionment Plan"; "Give away as much as you spend on yourselves, and then all you can spare besides." This policy is a success, and the Northwest will have real results to show in a few years. The state of Washington gives to-day four dollars per member for benevolence, but aspires to give fifteen dollars at least.

Back of all policies there is a spirit of earnest devotion in the Pacific Northwest, which makes the work a joy. There are

crowds of young men from colleges and cities of the East who are getting into the life of Church and State. They are full of zeal. They want to help. They will build the Kingdom in the joy of the Lord.

THE CONGREGATIONAL BROTHERHOOD

THE Congregational Brotherhood was born a year ago. It was reborn this year at Minneapolis. A strong company of stalwart Christian men gathered there said enthusiastic things, laid far-reaching plans, and set their seal to it all by raising on the spot more than half the money needed for the coming year. They asked Secretary Dyer to assume the arduous leadership of their work again, and showed they meant it by increasing his salary. A Boys' Department was established, to which large attention was given. Dr. Forbush, of Detroit, will render invaluable service in this department. Mr. John B. Sleman, reporting for the Missionary Department, recommended that the Brotherhood propose the



REV. FRANK DYER.
General Secretary, Congregational Brotherhood of America.

formation of a committee of one hundred laymen from within and without Brotherhood lines, to push mission interests. This was unanimously adopted. The plans of this committee are being rapidly put in shape.

None who attended could fail to be conscious of the wisdom and courage with which the meeting had been arranged. Then, too, there was a great clearing of vision as to the aim and function of the Brotherhood. It has no ends of its own to seek. As its name indicates, it is simply the drawing together of men in our churches for the better and larger accomplishment of things to which the Church of Christ by its very nature stands committed.

For some years our church at Nome, Alaska, has been self-supporting, paying its pastor $2,400 a year. Now, by reason of peculiar conditions, an era of depression has come. It is believed by all to be temporary, but while it lasts the church will be in sore straits. In fact, its membership is almost entirely wiped out by removals. Mr. and Mrs. Osgood, two young people, the husband just ordained, have heroically gone on to Nome to cast in their lot with the community. There is no hope that they can be supported without home mission funds. The Board of Directors dares not increase its budget for the current year. But for a generous gift from an individual we should have been sorely perplexed. Who will stand by that self-sacrificing young minister and his wife when this gift is exhausted?

The Home Missions Council is laying extensive plans for an interdenominational publicity campaign by means of syndicated articles in the secular and religious press and by mass meetings in twenty or thirty cities during the winter. Rev. Charles Stelzle, of the Presbyterian Board, has general charge of these plans.

Wanted, $40 to buy fur coats for two pastors, one covering a circuit in northern Wisconsin, one a southerner spending his first winter in Montana. Write Woman's Department.

THE BEGINNINGS OF ORGANIZED HOME MISSIONS

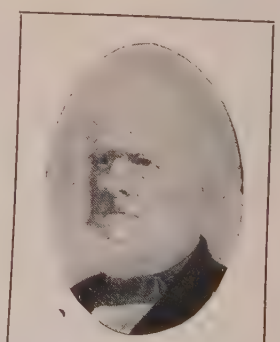
By Rev. J. H. Selden, D.D., Greenwich, Conn.

IN THE Christian history of America, no chapter contains a more instructive and inspiring story than that which records the development of the home missionary enterprise. In no other land has the providence of God entrusted to His Church a more varied and exacting task. With all our confessed shortcomings, there is not a little in the story to quicken our courage and revive our devotion.

"The thing is of God," said the agents of the London Company in the formal document under which the Mayflower Pilgrims undertook the task of settlement in the new world. It may be questioned how much of genuine religious sentiment underlay the pious phrase. The decline of Spanish power had encouraged the English authorities to further the work of colonization in the new land, thus carrying into effect Raleigh's dream of "planting an English nation in America." But neither the king, nor his councilors, nor the authorities of the London and the Plymouth Companies may be credited with a lofty and generous zeal in prosecuting the enterprise. Had the Jamestown settlement failed, there is little reason to believe that the attempt would have been renewed, but the growing success of that colony encouraged their expectation of adequate financial returns on what was for them a purely commercial venture.

"The thing is of God." Their words expressed the deep conviction of the Pilgrims. They faced without fear the perils of the stormy voyage, upheld, as Governor Bradford testifies, by "a great hope and inward zeal of laying some good foundation for propagating and advancing the Gospel of the Kingdom of Christ in these remote parts of the world." The home missionary enterprise was born, one may say, in the hour when the little company, the long and stormy voyage at an end, gathered in the cabin of the Mayflower and pledged themselves in a solemn compact in which they declared the central purpose of their enterprise to be "the glory of God and the advancement of the Christian faith." It may not be claimed that the New England commonwealths were at all times loyal to this high resolve, but the purpose was never relinquished, and as settlements multiplied there were frequent and generous grants from the public purse to secure for the outlying hamlets the religious privileges they lacked the means to supply.

The second stage in the development of the home missionary enterprise was marked by the founding of the Missionary Society of Connecticut in 1798. A generation earlier the ministers assembled in the General Association had discussed with much solicitude "the state of the settlements now forming to the westward and northwestward, who are destitute of the preached Gospel," but the distractions of the war with the mother country prevented the carrying into effect of the plans then framed. With the coming of peace, however, the work was inaugurated, more than a score of pastors undertaking the missionary journeys through the newer settlements. The greatness of the need thus disclosed led to the organization of the Connecticut



Rev. Milton Badger, D.D., National Secretary, 1838-72

Society in 1798, Massachusetts following her example the next year. From its inception the work was loyally supported, and very soon itinerant mis-

Rev. David B. Coe, D.D.,
National Secretary, 1851-82.

sionaries bearing the commissions of these state societies were at work throughout New England, New York, Ohio, Indiana, Illinois, and southward through Kentucky and Tennessee to the Gulf. It is never to be forgotten that these societies "were local only in name; in their genius, sympathy, and methods, they were *genuinely national.*" Their zeal was inspired by the Pilgrim hope of "propagating and advancing the Gospel of the Kingdom of Christ in these remote parts of the world."

The home missionary enterprise came to its own and entered upon its crowning phase in 1826, in the formation of the American Home Missionary Society. If the formative principle of home missions was conceived and defined by the Mayflower Pilgrims, the idea of a national society was born in a stage coach. The story has often been rehearsed of the conversation of three Andover students as they made the journey to Newburyport in a post-chaise. A commanding sense of the needs of the rapidly growing West constrained them, as, a score of years earlier, Mills and his associates at Williams were moved by the needs of the heathen world beyond the seas. These young men saw clearly that which experience had impressed upon many of the missionary leaders. The methods under which work had been conducted since 1798 had proven wasteful and inadequate. More than a score of societies were now engaged in this service, but, through want of concert in planning the work, and especially from the temporary character of the service rendered by their itinerant missionaries, the results secured were meager and disappointing. In the newer commonwealths the religious destitution was pitiful, and ever increasing. It was evident that state societies, working independently, could not meet national needs. The situation called for a radical change of policy, and the little group of Andover students are remembered with grateful appreciation as the earliest advocates of the true policy of home missions—"a permanent ministry under national direction." "Why not strike a high key at once," said Nathaniel Bouton, as he talked with his companions after their return to Andover Hill, "and say 'a *National Domestic Missionary Society*'?"

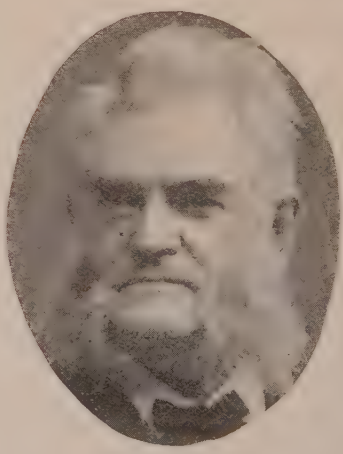
The hour had come for a great advance, and, in the providence of God, these men were used to inaugurate the forward movement. In response to their fervent appeals, six of the Andover graduates of 1825 sought ordination as home missionaries: The council at Boston, assembled in the Old South Meetinghouse, included in its membership many of the recognized religious leaders of New England. The morning following the ordination service an informal gathering was held at the home of Rev. Dr. Wisner, pastor of the Old South Church, to consider the "desirableness and expediency of forming a National Domestic Missionary Society." The company present were of one mind, that it was both "desirable and prac-

ticable," and a committee was appointed to take the matter under consideration, and, should they find the conditions favorable, to arrange for a representative gathering, to be held at Boston during the ensuing winter. The meeting was held in January, 1826, and those present being found to agree as to the wisdom of forming a national society, a constitution was presented, "suitable to be recommended for the purpose of forming the proposed society."

At this point the statesmanship of the New England leaders of this movement was signally displayed. It was of first importance that the work about to be undertaken should be *truly national*, not only as regards the scope of its activities, but in the constituency to which it might appeal for support. Conspicuous among the missionary agencies of the day was the United Domestic Missionary Society of New York, formed by the union of half a score of organizations, chiefly drawn from the Presbyterian and Reformed churches. Its leaders were conspicuous for courage and devotion and for freedom from denominational bias, sincerely enlisted to further the progress of the Kingdom of Christ. To this body the men of the Boston conference turned, with the request that they should undertake the organization of a national society. The suggestion was welcomed, and in March, 1826, the convention assembled at the call of the executive committee in the Brick Presbyterian Church, New York. Congregationalists, Presbyterians, and members of the Reformed churches participated, delegates to the number of one hundred and twenty-six being present from thirteen states and territories of the Union, and with profound religious enthusiasm the American Home Missionary Society was created.

This was a great day in the history of the Church of Christ in America, for no other single agency has contributed so largely to the establishment of Christian institutions throughout our continental domain. The problems confronting the leaders of the Society were vast and intricate, for the Church had not kept pace with the tidal sweep of population, and west of the Hudson few communities had maintained the New England standard of religious privileges. There were wide regions utterly destitute. From the Ohio valley came the report of six counties where "no minister was employed, while in many communities not an individual professing godliness could be found." Samuel J. Mills, in his journey to New Orleans in 1814, had been appalled by the spectacle of vast districts given over to irreligion, and during the dozen years that had passed, conditions had shown little improvement.

But if the task was great, the men thus providentially led to undertake the work were well equipped in lofty faith and in statesmanlike breadth of vision. Hidden away in the records of the early years there is a story of splendid courage and devotion. The methods they followed and the courage and energy displayed were alike worthy of highest praise. When Dr. Storrs declared that "home missions



REV. A. H. CLAPP, D.D.
National Secretary and Treasurer, 1865-97.

saved the Union," he was paying a just tribute to the men who, in this critical period, undertook the great task of establishing upon Christian foundations the commonwealths of the West. The missionary leaders of that day were patriots and statesmen who were fired with apostolic zeal. Commenting upon the advance registered in the century from the year 1800, Dr. Dorchester did not hesitate to say, "This exhibit of religious progress cannot be paralleled in the history of God's Kingdom in any land or age," and that progress was due in large measure to the men who gave their lives to the sacred service of home missions.

REPORT OF BOARD OF DIRECTORS

AN UNUSUAL amount of time and care was given by the Board to the report presented to the Society at the Elgin meeting. It was especially felt that in view of our deliverance from debt, and in review of three years' experience under the new mode of organization, there ought to be a very full consideration of fundamental lines of policy. Our space forbids printing the whole of the report, but we feel sure our readers will desire to know the larger features of the Society's plans, and so reproduce below the portion which deals with that subject. It ought, perhaps, to be explained that the selection of four states for especial mention is by way of illustration and not by way of contrast with equally urgent work in other states of the same region. Most of those states, however, either are or soon will be self-supporting, and thus outside the immediate responsibility of the national society.

The fundamental features of our policy are determined for us by the form of organization under which we are proceeding, a form which, by the test of its first three years, gives ample promise of large fruitfulness. Under that organization, we are committed to the twin principles of local responsibility and federated effort for the whole nation. Seventeen state organizations are already carrying on their self-supporting and self-governing work. Two more expect to assume independence April 1 next. Considerably more than half our denominational home mission funds will then be gathered and dispensed by state societies. To your Board this appears a wholly desirable situation. It is doing its best to bring every state under its care to self-support at the earliest possible day. That for most of them this day is a considerable distance in the future, does not alter the force or significance of the principle.

Along with this, by the very structure of our Society, it is demanded that every effort be used to so coördinate and amplify the policy and endeavor of these separate societies as that there shall be in the entire structure a national outlook, ample in scope, far-reaching in its vision, balanced and generous and sacrificial, set to save, not a part, but the whole, and that whole not partially, but wholly. With these things in mind, you will be prepared for the statement of the first item in the policy which will guide your Board.

1. It will endeavor to maintain closest relations with the Constituent State Societies to the end that there may be mutual helpfulness among them, and between them and the National Society. The National Society will not feel its responsibility to a given state at an end when that state assumes self-support. Authority and oversight, indeed, will cease. From that time the national body has neither the right nor the desire to intervene in local affairs. But concerted study of common problems, and facing of common obligations, will still remain. The National Society will feel free, as it has recently done, to solicit from one or all of the state societies aid in attaining an end of importance to the whole work. It will still hold itself ready to put its resources of experience or money or men at the service of any or all of these societies.

At the present time, your Board, by the request of certain state societies, is maintaining foreign-speaking churches within their bounds. It is considering whether it can, and how it can, come to the aid of certain Constituent States in the West whose tasks somewhat outmeasure their powers. In all this we are but carrying out a fundamental principle of our organization. The National Society does not cease to be solicitous for the saving of the city of Cleveland because the oversight of the work there is committed to a local society. If the opportunity should come to put the strength of the

national body at the service of that society for some great constructive task, it ought by all means to be done. We shall not cease to care what happens in Washington when its state society assumes direction of the work next spring. If we can still help them, we must, even as they must help us and the other state bodies to the limit of their power.

2. A second element in our policy has to do with the question of debt. This Society has closed its books with a debt every year, save two, for the last eighteen years. The debts have ranged from $10,000 in 1902 to $183,000 in 1906. Is this to be continued? Is this the normal order? Our unhesitating and unqualified answer is "NO." In making this answer, we are not passing judgment upon the policy of past administrations. It is a shallow criticism which pronounces a missionary board unbusinesslike because it incurs a debt. More frequently that debt is witness to business sagacity of a higher order than is common in the market place. He who, in eagerness to extend Christ's Kingdom, trusts God and the people to maintain the imperatively needed work to which he appropriates mission funds, may not be doing the wisest thing; but let those censure him who have felt, as he has, the pathetic call of the mission field and who have been, like him, willing to incur reproach rather than refuse that call. But, waiving that aspect of the matter, there has been in the past but slender ground upon which to forecast the receipts of the year to come. As a denomination, we have been without a system. And, more confusing still, we have been gradually contracting our gifts for denominational missions. All these things considered, it is not so much a marvel that our Society has often been *IN* as that it has ever been *OUT* of debt.

But we face a situation to-day in many respects changed. Debt has come to seem to us more perilous than it did to our fathers. The Apportionment Plan should, and we believe will give greater evenness and stability to future receipts. The multiplication of Constituent States decreases the bulk of the financial transactions, and therefore the hazards of our Society. All these things conspire to suggest immediate and unremitting vigilance to avoid debt. That your Board will wholly succeed in this cannot be guaranteed. If you demand a guarantee, our resignations are in your hands; but we pledge our best efforts, and to this end are taking the following steps:

(a) A plan has been adopted by which legacy receipts will be equalized from year to year through the accumulation of a reserve fund.

(b) Until receipts shall warrant other action we shall make an aggregate annual appropriation of the same amount as in the past two years. Lower than this we dare not go, for we are at a starvation level far below that of ten or fifteen years ago. Above this we will not go until the churches give command.

(c) With the best wisdom at our disposal, and as rapidly as possible, we shall develop plans for putting the home mission cause more widely and effectively before the people and securing an increase of their gifts. In doing this we shall work in close co-operation with the Constituent States.

(d) Above all, we shall pray that He to whom belong the silver and gold will guide and prosper us in our endeavor to secure an adequate support for the work of winning our land to Christ.

3. The third major element of policy which we desire to submit has to do with the distribution of our effort as a Society. In this respect we shall make no radical change from the plan followed the past two years. In the main, this may be described as a policy of concentration. We have transferred certain outposts; we have refused to enter new territory; we have held stationary the volume of work in regions in which our duty is less clear than in others. We shall continue to do so. But at two points we must enlarge just so far and so fast as funds permit. One is the region loosely called the Northwest, viz., the Dakotas, Wyoming, and Montana. Here our expenditure of effort and money produces relatively large results. Here, an inflowing population invites our care. Here, a vast material development is just now in full tide of progress. Our call to this field is clear. We are expending in these four states $38,000 a year. In the judgment of your Board, we ought, at the earliest possible moment, to double this amount. We have in these four states 439 churches; we ought, within ten years, to have as many more. It is no crusade of denominational aggrandizement which we are proposing. It is no forcing process which we desire to inaugurate. We plead simply for the men and the money to keep sober and resolute pace with the political and industrial development of this great realm.

The other point at which we desire immediately to enlarge, is in the city. There is much in the aspect of our cities to suggest despondency. But a Home Missionary Society must be a stranger to that mood. Under God we mean to save this land. To do it we must save the city. Let it be done then. The question is not WHETHER but HOW.

The technical responsibility of the National Society in this department is a somewhat limited one. The larger cities east and west are in the main under the direct oversight of state and city societies. We have nominally the right to ignore them in making our plans. Even so there would still remain to us a huge task to bear our share in evangelizing the cities of the West—Fargo and Grand Forks, Billings and Great Falls, Boise and Salt Lake, Portland and Denver, Colorado Springs and Cheyenne, Sioux Falls and Oklahoma City, Albuquerque and Houston, and many more. But we have no right thus

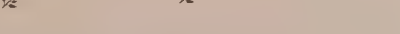
narrowly to construe our duty. The very principle of a nation-wide outlook of which we have spoken demands that the National Society take the leadership which belongs to it in this all-important and emergent task, and that it accumulate resources of men and money with which to respond to the call of the state and city societies to aid them in their struggle for the spiritual conquest of the great and growing cities within their bounds. Confronted by a problem so difficult as to daunt the stoutest heart and at the same time central to the triumph of the Kingdom of Christ, we dare not offer excuses in the place of deeds. We must find a way to help in this supreme task where the strength of the strongest falls short of the need. We propose to enter at once upon an investigation of the possibilities of advance in this field. If in conference and coöperation with our allied organizations we could plant in a city here and there a great evangelizing and socializing agency such as Dr. Sylvester Horne conducts in London, we should at least be conscious of an earnest endeavor to compass a task to which every passing day gives added significance. For such an undertaking large sums are needed. This means that the regular gifts of the many must be supplemented by special gifts of the few. Why not? It means, too, the enlistment of peculiar ability and devotion. Why not? Shall we not confidently believe that if we come trustfully to this door of opportunity the God of all grace will give us entrance?

We have said nothing of enlarging our work among immigrant peoples, not because of a low estimate of its importance, but, in part, because of its close identification with the two fields of effort just emphasized, and partly because of our clear judgment that its expansion must be postponed until in a more adequate way we are able to address ourselves to the burden laid upon us by the City and by the West. The same may be said of rural work.

Nor have we spoken of those types of service which are purely missionary in character, out of which no self-supporting churches will spring, and from which no returning streams of beneficence will flow. Our missionary at Ellis Island giving first welcome in our name and Christ's name to the homesick immigrant; our missionaries among the Mexicans, seeking to heal both body and soul for a degraded and wretched people; our missionaries in the coal fields, bearing the burdens of a burdened flock—these and their like represent one great and appealing side of our duty. We dare not ignore or neglect it. We dare not cease to pray for power far more adequately to meet it. But this, too, must remain at its present level, waiting for advance in other lines and for that revival of missionary zeal which we hope is now beginning and whose rising tide shall overpass the bounds set by past endeavor.

If this is to be—if our denomination, so strong and resourceful in many ways, so manifestly in harmony with the movement of our time, is to have a new birth of missionary power—if the annual meetings of our Society are to register an ever-enlarging volume of fruitful, victorious service, it must be through the impulse given by a few leaders in each church, above all by the chief and divinely appointed leader, the pastor.

We have no warrant to expect that at any early day a majority or even a large minority of Christian people will become zealously devoted to missionary work. But if the few to whom the vision has come are ready for sacrificial leadership, they will be able not only to accomplish great things by their own effort, but to secure an ever-increasing support from those whose interests is still sluggish and whose devotion is far from perfect. The coming of the Kingdom of God waits not for the mass but for the inspired leadership of the few.



ALL FOR EACH AND EACH FOR ALL

WE print below an extract from the report of the Prudential Committee for the Home Department of the American Board. While the form of expression comes from the great heart and broad vision of Dr. Patton, the judgments and purposes contained in it are in the fullest sense those of the Prudential Committee. The Home Missionary Society most heartily believes in the principles laid down, and desires to join with its sister societies in giving them fullest embodiment in action.

Loyalty to the cause of Christ in our home country, now beset with most serious religious problems, as well as loyalty to our Congregational fellowship, requires us to take a broad view of our own appeal, and to advocate such a comprehensive policy for denominational missionary work as will bring an advance all around the circle.

In the light of the Together Campaign we certainly can afford to join with our brethren who by choice of the churches

stand primarily for the home work in such special efforts as may grow out of the Laymen's Campaign meetings. We are of the opinion that the Board will gain more by gearing its centennial plans to the general movement of the denomination than by marking out an entirely independent course. We believe the value of the special appeal for the foreign work can be conserved in all our churches in the midst of plans which look to group action on the part of our seven societies when it comes to such an extensive campaign as this.

In advocating a comprehensive policy for distinctively lay movements among us, we find our opinion confirmed by the attitude of other foreign boards. In all the leading denominations there is a strong movement setting in looking to the unification of their benevolent appeals and the reconstruction of their methods for missionary support. This is notably true among the Presbyterians, Baptists, Methodists, and Episcopalians. We find ourselves borne along on a tide which is sweeping through the ecclesiastical world, and which is nowhere more evident than in our own denominational life. It is being discovered that the problem of benevolence in the church is one and not many. Underlying conditions must be settled before any single line of work can profit greatly. Pastors who are filled by the missionary spirit find themselves unable to push one cause unless an all-around policy can prevail. Fair-minded laymen are more and more taking the same position. Unification in benevolence is a watchword of the hour.

MOVING FORWARD

The Swedish Congregational Church at French Lake, Minnesota, was organized on the 23rd day of July, 1908, with twenty-three members. On July 18, 1909, the building illustrated below was dedicated. This building cost about three thousand dollars, and will be without debt when the expected grant is received from the Church Building Society. The pastor, Rev. August Sjoberg, is an elderly man who was a minister in Sweden in the days when it cost something to preach the Gospel. He has seen many hundreds of souls converted in Sweden. He has been in this country about nineteen years, and has served Congregational churches both east and west.

SWEDISH CONGREGATIONAL CHURCH, FRENCH LAKE, MINN.

HELPS FOR CHRISTIAN ENDEAVOR TOPICS

The Home Missionary Society is glad to furnish denominational helps for all Christian Endeavor topics in which home missions have a place. The following have been selected as bearing upon the topic for December 26—"Our Responsibility for Home and Foreign Missions." Any of them will be sent free.

LEAFLETS.

"Are We Meeting Our Central Responsibility?" A plea for the western work.

"The Debt of American Young People to Their Country." By Rev. F. E. Clark, D.D.

"Christianize America—We Can, We Should." By Don O. Shelton. Reprinted from *The Christian Endeavor World.*

"Christ's Plan for Spreading His Kingdom." By Rev. Newell Dwight Hillis, D.D.

"The Republic and Its People, and the Institutions that Are Fitted to Americanize and Christianize Them." A sermon by Rev. Newell Dwight Hillis, D.D.

"The Far-Reaching Effects of Home Mission Work." By Rev. Ernest Bourner Allen.

"The Call of the Cross in Home Missions." By Rev. W. H. Day, D.D.

"The Alphabetical Roll-call." By Mrs. Phebe A. Crafts. Designed for women's societies, but others often make the same excuses.

"Springs of Congregational Life." An editorial in *The Congregationalist* reprinted in leaflet form.

"Our Opportunity in the City." By Rev. Josiah Strong, D.D., President of the American Institute of Social Service. A call for denominational advance.

MAGAZINE ARTICLES.

The Home Missionary, April, 1906, page 10—"Western Need and Benevolence," by Rev. Austin Rice.

The Home Missionary, December, 1907, page 261—"Adequate Hospitality for Incoming Millions," by Rev. M. E. Eversz, D.D., Superintendent of our German Department.

The Home Missionary, January, 1908, page 281—"Our Western Achievements and Their Claims upon Us," by Rev. T. O. Douglass, D.D.

THE TREASURY

Monthly Comparative Statement

By the Associate Secretary

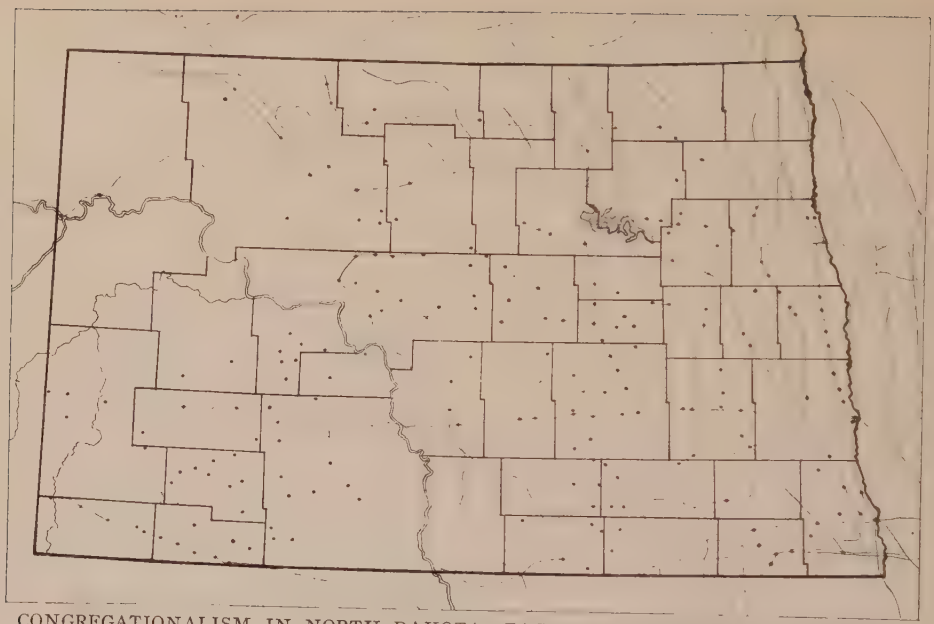
October Receipts

	Contributions.	Interest.	Legacies.	Total
1908	$10,441.77	$406.60	$10,644.38	$21,492.75
1909	8,793.08	627.93	1,342.10	10,763.11
Increase		$221.33		
Decrease	$1,648.69		$9,302.28	$10,729.64

First Seven Months of Fiscal Year, Ending October 31st

1908	$56,166.23	$7,794.63	$49,056.00	$113,016.86
1909	59,229.39	7,438.90	55,487.26	122,155.55
Increase	$3,063.16		$6,431.26	$9,138.69
Decrease		$355.73		

The above figures for October show a falling off in contributions and legacies as compared with last year. We hope our friends will see to it that the gifts from the living this month will be increased, and, for that reason, urge a prompt response to our appeal for personal and church gifts. Have you renewed the gift that you made about a year ago?



CONGREGATIONALISM IN NORTH DAKOTA. EACH DOT REPRESENTS A CHURCH.

The above map shows the distribution of our North Dakota churches. There are 201 altogether, 153 English and 48 foreign. Eighty-five are self-supporting. One hundred and forty-one are in places having no other preaching in the same tongue. Sixty-five are still unhoused. North Dakota Congregationalists gave fifty-four cents each to home missions last year. The average for the whole denomination was forty-two cents. There is almost no waste land in North Dakota. It will support a large population. The opportunities of our work are boundless. With sufficient men and money we can bear our honorable part in winning and holding this great state for Christ.

WOMAN'S DEPARTMENT

Home Missions Minus the Romance

By the Wife of a Home Missionary

I'M not going to tell of starvation, for we don't starve at our house. We are most of the time compelled to draw on our wits when most people draw on their pocketbooks, it is true, but we have had angel visits enough to satisfy anyone. Before I am through, some one may conclude that "my tongue is bilyis," as my three-year-old son once said when I found him eating my homeopathic sugar pills. My tongue is not bilious, neither am I, but my task is to give the seamy side of home missions. With some "stiddy practice" as an author for eighteen years, I feel qualified for the task. Not for my sake do I give it, but that there may be a better understanding, better support given, and, best of all, more sympathy where it is needed. I can think of no life so trying, so apt to take heart,

ambition, and hope out of a man as the life of a home missionary, unless one has the make-up of a tenpin. The pastor's work reminds me of a garden we had in H——. The ground was sandy, and the verdict was that no garden could be raised there. But I came from a sandy state, a state where sand fairly grows—and incidently, I find I need all of that material I ever accumulated to keep the wheels from slipping. So we planted our seeds; planted them three times. I remember I threatened to sit on the seeds to give them a chance to come up properly, and I've often thought that if I could sit on some parishoners, and give the seed sown a chance to come up, it might be a good thing. In a sheltered nook we planted a package each of beets and spinach. Just *one* seed came up where planted, out of those two packages, but the back yard was spattered with beets and spinach. We stuck to it till finally we found we had a garden to be proud of, though it took several seasons to bring it about. So the work of a home missionary is. Hardly a seed comes up where he planted it and looked for it. The winds rise so easily and the soil is so light. But patient enriching of the soil brings the same result. "One soweth and another reapeth." "Sow beside all waters," is the command. How often we long for some water to sow by. But sow the seed, even though it is scattered to the four winds and there is little to tell of the sowing. The home missionary should take for his life text, "Here we have no continuing city." People are not so anxious for the Gospel as they are to be entertained.

A writer in the *Advance* lately says, "The business of improving the situation by pastoral change has about reached the limit. The pastorate must not be put on wheels to facilitate movement. We need more patience, more piety, and more coöperation." It belittles a man to feel that judgment day comes once a year; to know that if he fails to preach the Gospel according to Mrs. A, or Mr. B, or the C's, his work is done; to know that this one's likes or that one's dislikes govern his future. He easily becomes a time server instead of a preacher of righteousness. It is desperately hard to literally starve the mind for lack of funds to buy material, and lack of time to read because the salary is small and you must do so much "Emanuel labor," as "Samantha" calls it (perhaps our Heavenly Father reckons it such, too). Pastor —— knows and realizes keenly that he is getting rusty, but where are the funds to go and get brushed up. The fact is, a pastor is like a chimney. You want the pastor to draw. No chimney can draw that has a brick out here and another out there, or is loosely put together. And no pastor can draw when most of his members are at outs—hardly any two standing together. And it is hard, *desperately* hard, to be dependent on just the salary. It is perfectly lovely to be the new minister, and just awful to "fall from grace"—to have those "angel wings" which were so well developed when you first came, dwindle until one can't find pin feathers, even on close inspection.

In passing, I might speak of the two ways most generally used to rid the church of a pastor. One is "stay-away-from-church-itis," and the other is "starve-him-out-itis." The symptons of the first disease are varied—sometimes obscure, sometimes pronounced, and sometimes the patient won't even let you look at his tongue and give you a chance to prescribe for him. It is a hard disease to reach in any way but by change of pastor. That acts like a charm, always relieves for a time at least; but the chances are that the symptoms will return inside of a year or two. There seems to be no real *cure* for the disease, except to divert the patient's mind—attract his attention with a new toy, perhaps, or keep the "whirl-

igig" going. As for the other disease, we learn a parable from the fig tree. "When his branch is yet tender and putteth forth leaves, ye know that summer is nigh." And when the salary is withheld month after month, and the bills get larger and larger, and the church treasurer gets cranky and inquires, "How can we raise the salary?" (we—mostly the pastor and family) then know, inexperienced one, that moving time is nigh. Perhaps "starve-him-out-itis" is the most effectual method used. It is a hard process for the minister and family, not a blessing in disguise. He has something to pay—moving expenses.

Money for the pastor's salary is a very tender subject. It behooves him to "step high and tread lightly" if he hopes for a liberal support promptly paid. Then there is the water question. A man proposed to his lady love. She said, "O Charles, I could live on bread and water if I can only be with you." He replied, "Well, if you will get the bread I'll scratch around and get the water." That must have been in some of our prairie states, for sometimes it is harder to get the water than the bread. We have had the use of a cistern six months of our life in Dakota. The rest of the time we have used water brought from a neighbor's well by the pailful, and softened with "consecrated lye," as we once called it when a small child. And it takes lots of consecration to use this stuff year after year. One never forgets her first experience washing with alkali water.

A good text for all home missionary churches is, "Man shall not live by bread alone." I have often wondered what people thought the minister lived on. I was accustomed to a monthly payment of sixty-five dollars in a western city, and nearly ruined my eyesight looking for pay day. I have come to the conclution that in those days I had more faith in the school board than in my Heavenly Father. Right here let me say that no matter which way the wind blew, or who was friendly or unfriendly, the last day of the month saw Mrs. M, of S (she really deserves a monument) headed for the parsonage, salary for the next month in hand. That was the only church that has paid the salary promptly and without the aid of suppers, etc., to raise the amount. The minister is expected to live on a salary equal to that of a common laborer and yet keep up a style equal to the standard of the best in the parish. In one case, from a salary of $600 we gave one-tenth, as we always do; paid $120 rent for house and for stable room for a horse. From the remainder we helped our son in college, bought horse feed and fuel, and paid the usual expenses. Figure that up and see how much is left for style. I know we had enough to eat, for I had a boarder; and I remember, too, that one of our parishoners thought we ate too much butter. I also remember that we had $100 saved and spent it all moving to the next field. In that parish one payment of $45 was made on the salary. Toward that we gave $1.10 for cloth for a quilt, fifty cents for chicken for a chicken pie, eighty rolls, one quart of pickles, two bibs, two aprons, and bought articles to the amount of $1.50. Supper cost $1.50. We furnished wood to heat the room, oil and oil stove to make the coffee. The work took fully one and one half-days, and my washing was larger by two sheets, two table cloths, and doilies.

In H—— we raised $300 in one year. To help raise that amount we gave fifteen cakes, ten loaves of white bread, fifteen loaves of brown bread, corned beef, roast beef, eight cans of salmon, baked beans, two pounds of coffee, pickles, milk, molasses candy, cabbage salad, three gallons potato salad, dozens of eggs, and one dollar's worth of sugar. During that time there were five socials at the parsonage, and I also made and helped to sell twenty gallons of ice cream. This will help you to understand why I have never yet been able to buy a wool dress

from our salary. In this seventeen years we have raised $1,386 for benevolences, and for church buildings and church debts $3.800 more that I can readily recall, not to mention the pastor's salary and church improvements. S—— is the only place that has raised the pastor's salary by subscription alone. In all these years all we could save was $150, which we loaned to a son to help him complete his education after he was twenty-one. If I had it I could put it into a new cloak to take the place of the one that has done duty these seventeen years. There are other holes to be filled if it were not best to lay something aside for a rainy day.

This is the unromantic side of home missions. The home missionary churches of our land have all been built largely in the same way. My sainted father used to pray that we might trust our Heavenly Father when we could not trace Him. It is not easy to find the pattern or the path in the diverse fields of continual moving and trying circumstances. But, if I could live my life over, I would choose, not less trials, but "more piety, more patience," a better realizing sense that God leads; for "if we suffer with Him we shall also reign with Him." After all, it is nothing compared with what Christ suffered to give us life.

Home Missionary Appointments

September, 1909

Adkins, W .S., Vicinity of Sulphur Springs, Ala. De Kalb Co., Ala.
Barbour, Thomas W., Cass Lake, Minn.
Blomberg, Carl R. A., Missoula, Mont.
Blomquist, Chas. F., Edison, Bow and Blanchard, Wash.
Bonkemeyer, Jessie, Central Falls, N. C.
Borst, Rich. W., Milaca, Minn.
Bradstreet, Albert E., Ione, Ore.
Brown, A. A., Wheeler, S. D.
Buergi, G. J., Ismay and Baker, Mont.
Burger, Chas. C., Hennessey, Okla.
Cain, Francis E., Crested Butte, Colo.
Case, B. F., South Bend, Wash.
Christianson, C. J., Oklahoma City, Okla.
Cone, J. H., Green River, Wyo.
Cunningham, R. A., Machias, Wash.
Curtis, Norman R., Hartman, Colo.
Dahlgren, John A., Paterson, N. J.
Davis, E. B., Coaldale, Penn.
Derome, J. A., Centerville, S. D.
Dietrich, Emil, Genl. Missy., So. Dak.
Donovan, John L., Hammond, Ind.
Douglass, A., Sentinel Butte, Beach and Rocky Point, N. D. Wibaux, Mont.
Earl James, Hopkins, Minn.
Eckhardt, John H., Berthoud, Colo.
Ensminger, F. P., West Tampa, Fla.
Evans, John E., Fairfax, S. D.
Farr, John T., Columbus, Ga.
Gall, C. J., Ellsworth, Minn.
Galt, T. F., Huntley and Osborn, Mont.
Graves, W. E., Lawnview, Okla.
Gray, Mrs. A. B., Wheatland, Wyo.
Green, Charles C., Gentry, Ark.
Hart, Frank W., Harding Grove, Millsville, Fairview and East Red Owl, S. D.
Head, W. W., Maltby and Grace, Wash.
Hensel, W. A., Friona, Tex.
Hershner, John L., Columbia River Circuit, Wash.
Hess, Miss Meda, Genl. Missy., N. M.
Holbrook, C. H., Anacortes, Wash.
Hughes, John E., Worland, Wyo.
Jenney, E. W., Genl. Missy., S. D.
Johnson, E. H., Northwood, N. D.
Johnson, Harry W., Arlington, Wash.
Koenig, Alfred E., Tolstoy, S. D.
Kozielek, Paul, Detroit, Mich.
Lamonds, Alex., Atlanta, Ga.
Le Bar, W. H., Drummond, Okla.
Lewis, Franklin C., Rock Springs, Wyo.
Livingston, Herbert R., Edmonds, Wash.
Longenecker, G. W., Minot, N. D.
Lowden, Harry C., Stevenson and Underwood, Wash.
McCarthy, S. R., Underwood and Vesta, S. D.
McConaughy, Frank, Kalama, Wash.
McCoy, R. C., Atlanta, Ga.
McDonald, L. F., Cass Lake, Minn.
McGinty, L. F., Jr., Section and Vicinity, Ala.
McKay, R. A., Center and Stroud, Ala.
McMinnis, S., Wallula, Wash.
McQuarrie, Niel, Stuart, Fla.
Maier, Karl K., Coleharbor, Underwood, and Garrison, N. D.
Meyers, Chas. W., Tombstone, Ariz.
Miller, John W., Riceville, Penn.
Nicholls, Rich. D., Richmond Beach, Wash.
Nickerson, John, Stowers and out sta's, N. D.
Oakes, Clay O., Atlanta, Lovejoy, Fredonia and Meansville, Ga.
Overman, N. E., Atlanta, Ga.
Parks, A. G., Walker, Minn.
Perdriau, Leslie H., Albion, Penn.
Proctor, Wm. M., Spokane, Wash.
Reese, Daniel D., Dayton, Wyo.
Reese, John B., Genl. Missy., S. D.
Reeder, Wm. C., Indianapolis, Ind.
Richards, J. M., Robinson and Silver City, Utah.
Richards, Thomas E., Frostburg, Md.
Richardson, Wm. L., Monroe, Wash.
Rominger, H. V., Rainier, Ore.
Schuster, W. M., Laurel, Mont.
Sheets, Geo. W., Backus, Minn.
Singer, W. L., Winthrop, Wash.
Steele, Claude M., Hurdsfield, N. D.
Stock, Benj., Cocoanut Grove, Fla.
Streeter, Clayton M., Lafayette, Colo.
Thomas, E. L., Section, Ala.
Thomas, J. J., Cedartown, Ga.
Veazie, Carl H., Plymouth, Salt Lake and Sandy, Utah.
Voris, Geo. A., Redmond, Wash.
Wagner, C. J., Walla Walla, Wash.
Walker, W. T., Kensal, N. D.
Wilson, Daniel E., Five Mile Prairie and Spokane, Wash.
Wright, Thomas J., Pleasant Valley, Wash.

THE AMERICAN MISSIONARY ASSOCIATION

AMONG EIGHT RACES IN AMERICA. WHITE. NEGRO. INDIAN. ALASKAN. PORTO RICAN. CHINESE. JAPANESE. HAWAIIAN.

CHRISTIAN INSTITUTIONS, AGRICULTURAL. TECHNICAL. ACADEMIC. COLLEGIATE. THEOLOGICAL & CHURCHES.

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Relating to the work of the Association may be addressed to the Corresponding Secretaries; letters for the Editor, at the New York Office; letters relating to the finances, to the Treasurer; letters relating to woman's work, to the Secretary of the Woman's Bureau.

DONATIONS AND SUBSCRIPTIONS

in drafts, checks, registered letters, postoffice orders, may be sent to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York; or, when more convenient, to either of the Branch Offices, 615 Congregational House, Boston, Mass., or 153 La Salle Street, Chicago, Ill. A payment of thirty dollars constitutes a life member.

THE ANNUAL MEETING

IT WAS fine in its spirit and good feeling. Two hundred or more delegates, mainly from New England, with a constant and large local attendance, kept alive the interest for those who presented the work. The papers and addresses were of a high order, and through New England at least, influence and sympathy were renewed and created, which must make favorably for the care and provision for the work of the Association during the coming year. That we were able to report at a strenuous year's close, a treasury with no debt, and a small balance as a nest-egg for the new year, brought not only a feeling of gratitude that was everywhere evident, but a heartiness and cheer also that made the meeting as bracing as Burlington weather and as glad as the Burlington skies. Those of us who return to the office service and anxieties, are greatly helped and heartened in purpose and in hope, that the year upon which we have entered may bring such responses from those who understand the greatness and significance of our work that it may have our Lord's continued blessing.

The American Missionary Association, at its Annual Meeting, accepted with sincere regret the resignation of Rev. Amory H. Bradford as its president, and placed upon record its high appreciation of his services rendered the Association, as a Pastor, as Life Member, and, officially, as President, and Member of the Executive Committee.

The Association deeply regretted Dr. Bradford's enforced absence from this Annual Meeting, and it joins him in the hope of a speedy return to that health and strength which will permit him again to take part in the work to which he and this Association have so long been devoted.

The American Missionary Association and all its friends congratulate themselves upon the acceptance of the Presidency of the Association by President Cyrus Northrop, LL.D., of the University of Minnesota. His greeting to the Association will give pleasure to our readers.

RESPONSES FROM THE A. M. A. FIELDS

AT OUR Annual Meetings it is a time-honored custom to use a part of its first session in prayer for the blessing of God upon our common work and those engaged in it. Accordingly a note has been previously sent to pastors of churches in the A. M. A. fields, asking them to hold a service of prayer with us on the same afternoon. The institutions and schools of every grade are also invited to unite with us in acknowledgment of our dependence upon God, in thankfulness to Him for His gracious providence and in supplication for His guidance and the blessing of His presence during the year.

This service was held at Burlington with exceptional fervor and interest. The following typical excerpts from letters—a few among many—whose faith in the varied fields mingled with that which represented the churches at home.

FROM FLORIDA
OUR CONCERT OF PRAYER AT FESSENDEN ACADEMY

The beautiful custom of praying together and working together for good, as taught by the A. M. A., was noted in all of the mission schools of the South. In none other, however, has there been more loyalty to the practice than at Fessenden. Here for many years the day has been devoutly observed, and much good implanted in young minds by these meetings.

The last gathering as compared with the first was a wonderful evolution.

After suitable Scripture lesson, read by Principal Wiley, and thorough explanation why the great union meeting was held throughout the fields of the A. M. A., several of the good old songs of Zion were sung with a vigor that was cheering.

The teachers told of the great faith the A. M. A. had shown in the neglected, and it had not become discouraged under the most adverse circumstances; of the sacrifice of the missionaries and of the supporters in order that Christian light might be sent to those in darkness of sin and ignorance; why students should be grateful to the A. M. A., and of the consecrated lives which the A. M. A. had sent to the South and of their impressions made upon the section and the nation. Mention was made of Dr. Cravath, President DeForrest, Ware, Armstrong, Chase, Morgan and others. These would have been leaders in any other field, just as they were in mission work of building large institutions and planting the first seeds of faith in a people's life.

Many students expressed themselves as grateful with earnest intention to perpetuate the work.

ORANGE PARK NORMAL SCHOOL, ORANGE PARK, FLORIDA

Our school held a fellowship and prayer service in our chapel Tuesday afternoon, at the hour for the Prayer Service for the Annual Meeting of the American Missionary Association at Burlington, Vermont.

With a large map of the United States before us, I led them in thought over the 1,400 miles from Orange Park to Burlington, Vermont, and told them who were gathered there and why, and of the request that we join them in prayer at this opening hour. I read your letter of request for such a meeting. I told them of the anxieties of the New York office many times when the necessary funds failed to come in. I told them of the thousands of people of small means who give to the cause. I told them of the scope of the American Missionary Association's work among the different races, pointing out the sections of the United States where they are located.

I then read the names of the speakers on the program, calling attention to the names of the colored speakers, and pointing out states represented on the program.

My pupils were deeply interested in all these matters, and when we came to a season of prayer, the teachers individually and some of the older pupils took part. Our several new boarding pupils from country homes were greatly interested. Some of them had never heard of the A. M. A. schools to remember them. The meeting had a very decided result in arousing interest in the American Missionary Association, which we hear believe is one of the great manifestations of God's work and his love for humanity.

FROM ATHENS, GEORGIA

We joined in the Concert of Prayer for God's continued blessing upon the American Missionary Association. Many earnest heart-felt pravers were made to God at Knox Institute that afternoon.

FROM EMERSON NORMAL INSTITUTE, MEMPHIS, TENNESSEE

A very impressive meeting was held in the Chapel of Emerson Institute, Tuesday afternoon, in response to your call.

Several of our girls have professed conversion lately. A meeting has been held nearly every afternoon at the close of school and I am sure that the interest already aroused was deepened and broadened by our services yesterday.

FROM PLEASANT HILL, TENNESSEE

Nearly all of our students and teachers were present, and all manifested an interest in the service, and we trust that our prayers, with yours, will secure for us all abundant blessings during the year.

FROM COLUMBIA, SOUTH CAROLINA

In accordance with your letter, we held a prayer meeting at the time appointed. The spirit of the meeting was very good. May God ever raise up friends to carry on the great work of uplift among our people.

FROM HIGH POINT, NORTH CAROLINA

Appropriate Scripture was read and commented upon. All the pupils entered enthusiastically into the sentiment of the occasion. We tried to make very plain the nature and extent of the work which is being done for almost every race. Many of the students being new to the school, had never before heard of the work and seemed much astonished. We took the officers of the American Missionary Association by name separately, and told them something of each. Now all will hereafter feel that they know them. The question was then put, "Who think we should pray for the blessing of the Lord upon those who in their labor of love are giving the Gospel of Christ to the races of the earth"? Every hand went up as with magic and it was an inspiring service and the Lord was with us.

FROM TILLOTSON COLLEGE, AUSTIN, TEXAS

Shortening our school session a little, that the time might correspond to your eastern time of meeting, we assembled in the Chapel, where Dr. Agard opened the exercises with a Bible selection and prayer. Your letter was read, and Dr. Agard called to the minds of those present that praying for the success of the American Missionary Association was practically praying for their own success. He was followed by our pastor, who gave a clear sketch of the history and far-reaching results of the Association, and when the opportunity was given, several prayers were offered for the success of the Annual Meeting. Those who were too timid to pray in public showed the attitude of their minds in the sincerity with which they sang "Praise Him Lord of All," at the conclusion of the services.

FROM PARIS, TEXAS

We met at our church and prayed for the success of the American Missionary Association. We had a blessed time at our prayer meeting. May the Association forever live. We are going to do all that we can for this work.

FROM WASHBURN SEMINARY, BEAUFORT, NORTH CAROLINA

We held meetings for prayer in the school on the afternoon of October 19, and in the church at night. The central thought in both meetings was thankfulness to God for such friends as are those who are doing so much for the general uplifting of all who need their help. It was said that the A. M. A. had done more for the intellectual and spiritual advancement of the Negroes in America than any other organization in America. Some expressed regret that they had not made better use of the opportunities which the American Missionary Association put within their reach, and said they were determined to give to their children every possible opportunity to fit themselves for living while they could.

Three old men were thankful that the American Missionary Association gave them the privilege of attending night school, where they learned to read and write and count. They feel that the little they had learned has been of lasting benefit to them.

Earnest and fervent prayers were offered for the continuance of God's blessings upon the American Missionary Association. I believe some are ready to do what they can to help answer their prayers.

We were happy in the thought that we were a part of a great company of Christians who were engaged in prayer for God's benediction upon a work that is doing much good. And we believe these many petitions were heard.

GENERAL HOWARD

ONE of the interesting features of our Annual Meeting was in the presence of General O. O. Howard, who both officiated at one of our devotional services, and also presided for a time at its sessions. It gave him pleasure, as it did all who heard him, to review the early years of the Association, and his connection with the work which we are now considering. He expressed gratification when we told him how thoroughly the Association regarded the efficient aid and encouragement which he as head of the FREEDMEN'S BUREAU gave in those famous years of history.

This conscientious Christian officer, in his devotion to the higher interests of the freedmen, in his impartial attention to all who were laboring for their good, in his able administration of the Bureau with its untried difficulties and perplexities, well deserved the thanks of the whole country and the gratitude of the emancipated people. General Howard had a right to be pleased—now in his old age—when we told him this. Little did we think that within a week from that time we should return to Burlington to pay in behalf of the Association our last tribute to his memory at his grave.

General Howard died on Tuesday, October 26th, full of years and honors. He was the typical example of the "Christian soldier" in this country, as Henry Havelock was in the British army. Though he was a soldier he loved peace. Even in the conflicts of war he felt that he was thus making for a lasting peace. The welfare of his country and of his

General O. O. Howard

fellowmen was always near to his heart. As a Christian philanthropist General Howard's reputation was equal to his fame as a soldier. While yet in full army service his thought was upon Christian education. Howard University at Washington rightly hears and petpetuates his name. The First Congregational Church at Washington owed much of its success in early years to him. His latest public endeavor was to create and complete an endowment for Lincoln Memorial University at Cumberland Gap, Tennessee. On the Sunday previous to Tuesday when he died, he was speaking in Canada for this institution. The remuneration for this service was his last gift to the University, after he had devoted a part of it for the American Missionary Association.

At the funeral services, colored soldiers of the 10th Regiment were in military attendance. After services at the home and the church, six colored sergeants acting as body bearers, placed the casket upon the caisson which was draped with American flags. Two squadrons of the 10th Cavalry—regular army—preceded as the military escort. The caisson was followed by the riderless horse comparisoned in black and led by a colored soldier. At the grave the cavalry formed in mass facing the enclosure, while the burial services were conducted by the pastor of the church, after which a salute was fired; the field music played a dirge, and taps were sounded, the colored bugler standing at the head of the grave. Thus the last Major-General who had commanded a separate army during the Civil War received final military honors. It was well said that it was most appropriate that the colored soldiers of the 10th Cavalry should have the honor of giving the last military service to General Howard, for they are members of that race for which he labored through a large part of his life, and for which he fought and suffered. Tears were in the eyes of more than one dark-skinned cavalryman as the remains were lowered slowly to rest at the cemetery.

And so the veteran who made himself a name which will be enduring in the history of his country had his last farewell. Those of us who knew him well and loved him well, who honored his moral courage in upholding his religious convictions, where the courage required was not second to his bravery in the perils of battle, will not forget his heroism in facing mighty popular wrongs; heroism greater than that which stood before the cannon's mouth. His picturesque personality with the empty sleeve will long be remembered by all who were in attendance upon our Sixty-third Annual Meeting.

FINANCIAL

The Association starts on the new year with a credit balance of $447.56 and a large expectation as to securing the $250,000.00 in donations for the new year ending September 30, 1910. This will mean an average of about $21,000.00 a month from churches, Sunday-schools and other organizations.

The receipts for October, the month of the Annual Meeting, are unusually small—the donations were $8,181.76, an increase of $409.77, and the legacies were $173.28—a decrease of $1,468.47; a net decrease of $1,058.70 compared with October last year. See analysis of donations below, indicating the sources of the gifts.

DONATIONS—OCTOBER

	Churches	Sunday Schools	Women's Societies	Other Soct's	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1908-09...	$3,809.83	$456.60	$1,793.35	$30.00	$138.13	$6,227.91	$1,544.08	$7,771.99	$1,641.75	$9,413.74
1909-10...	4,553.84	217.64	1,352.49	.....	124.95	6,248.92	1,932.84	8,181.76	173.28	8,355.04
Increase.	744.01	.....	.....	.....	.....	21.01	387.76	409.77	.....	.....
Decrease.	.....	238.96	440.86	30.00	13.18	.....	.....	.....	1,468.47	1,058.70

FORM OF A BEQUEST.

"I GIVE AND BEQUEATH the sum of————dollars to the 'American Missionary Association,' incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS.

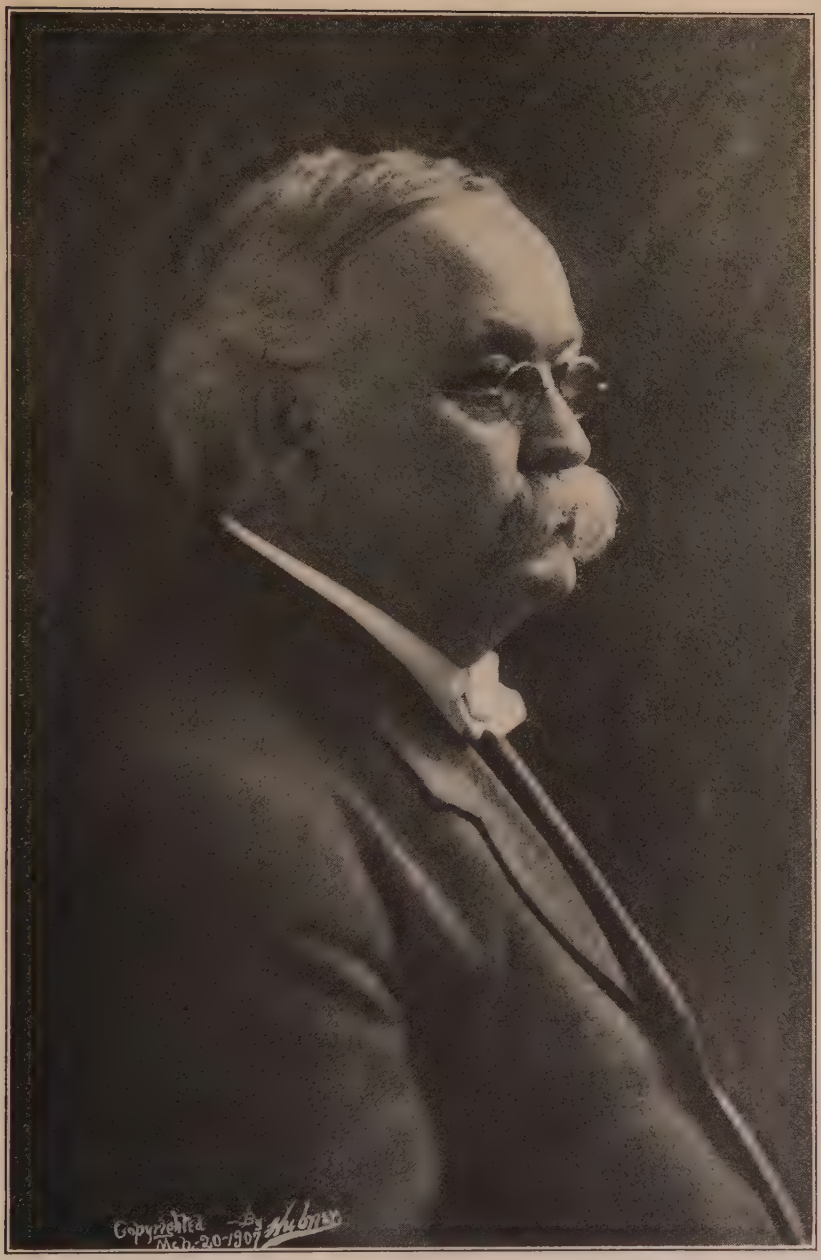
Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person.

PRESIDENT NORTHROP'S GREETING

THE memory of the reconstruction days at the South is not pleasant to the people either of the North or the South. Many grievous mistakes were undoubtedly made in those days, the evil results of which have not yet been entirely dissipated. But amid the gloom of that dark period, when prejudice and hate were largely in the ascendant, the American Missionary Association appears, in its white robes of peace, doing a work of inestimable value to the negroes, a work to which no reasonable Southern white man could possibly object, and a work which every real lover of the human race must most heartily approve—to make the freed men fit for freedom and for citizenship; to make the men who have been so long despised, respected, and in order that they may be respected to make them respectable; to make the race that has always been dependent, independent, by being capable of self-support; to educate, develop, uplift and make sensible of their capacity and their responsibility the colored race of the South, and while educating for usefulnes in this world to lead them into religion and make them sensible of the realities of the other world; this has been the mission of the American Missionary Association, and its various colleges and schools scattered throughout the South testify to the success of the work.

There are many associations doing religious, philanthropic or charitable work, but there are few whose work is so important, so great and so promising, as that of the American Missionary Association.

CYRUS NORTHROP.



Cyrus Northrop, LL.D.

THE HEART OF THE RACE PROBLEM

By Prof. Kelly Miller, A.M.

Extracts from an Address delivered at Burlington, Vermont, October 21, 1909

[It is scarcely necessary for us to inform our readers that Prof. Miller is confessedly one of the wisest of the leaders of his race.]

THE contract, attrition, and adjustment of the various races and nations of mankind constitute the most pressing problem of the twentieth century. This problem is indeed universal in its range and operations. It is found in Europe, in Asia, in Africa, in America, and in the scattered islands of the sea. Its scope is as wide as human interests, and its intensity as deep as human passion.

In the United States we have but a fragment of this universal race problem, and yet our domestic problem possesses such unique and interesting features that the student of social subjects is wont to bestow upon it a degree of attention accorded no other point of race contact throughout the globe. The uniqueness of the American race problem grows out of the peculiar historical, geographical, political and social relations of the American Negro to his white environment. Under our political and social scheme there is no half-way ground or halting place. There is but one mark and high calling for all, the fullness of the stature of citizenship and civilization. That the Negro must become part and parcel of the life and destiny of this continent, on equal terms with the rest, is conceded by all except a few loud-lunged extremists of intellectual recklessness and moral abandon, who still breathe out hatred and slaughter against their fellowmen.

The end then being inevitable, the heart of the problem consists in devising adequate means for its accomplishment. The history of human progress shows that the only effective way to lift any people from a lower to a higher level is to impart to the choice youth of that race the principles of the higher civilization, who in turn will hand them down to their own people. The policy of the American Missionary Association is not only sanctioned by the wisdom of the ages, but justified by the outcome of the experiment. It has founded and fostered schools and colleges for the higher development of the choice youth of the Negro race, who have gone out among the masses, forming centers of wholesome and uplifting influence. Nothwithstanding the reactionary spirit of the age, the retrograde political tendency of the times, the doleful wail of inane pessimists, yet, I dare affirm, that no amount of money and effort ever expended in the cause of human betterment has ever resulted in a greater degree of social and moral uplift than the work which has been accomplished through the AMERICAN MISSIONARY ASSOCIATION. The ripened fruit of experience not only justifies the expenditure and experiment of the past, but should also inspire to larger triumphs of the future.

The Negro must get hold of certain fixed principles of civilization, which can only be imparted by those who have preceded him, not as a superior order of creation, but as an elder brother in the household of the common Father. The American Missionary Association has essayed this good office. It has striven to teach the Negro the basal principles of our civilization. Slavery taught the Negro to work but at the same time to despise those who were compelled to work. It taught him the process but not the principle of service. It gave him the knack without the knowledge; but it is only through he generous helpfulness of philanthropic agencies that he is beginning to be rooted and grounded in the rational principle of

service and to appreciate the dignity, not only of labor, but of the laborer as well.

Jesus tells us that "he who would be great among you, let him be your servant." It was impossible for the Southern people to teach the Negro this lesson, for among them that man was considered greatest, who was able to secure the most people to serve him, and the man who did the serving was considered of little or no esteem; but in the North the reverse is true. It makes little difference what kind of service one is engaged in, but it is the amount of skill and system and character and energy and enterprise injected into that service that counts for honor and distinction. The cabman, who hauls a single passenger from the station to his residence, is engaged in the same service as the railroad corporation, which transport their millions between distant stations. The scullion who fills our cellars with coal is helping to heat the world as assuredly as the barons who operate the mines. The domestic who transforms flour into biscuit is part of the same process as Pillsbury who grinds wheat into flour. The poor woman who takes in washing to eke out a miserable existence is rendering the same service as a laundry corporation with its fashionable clientele. I was down South the other day and saw a laundry wagon rolling through the streets with these flaming words on the side board: "We work for white people only." Now that is precisely what the old colored woman has been doing all these years—working "for white people only." The oil pedlar, who sells oil by the pint in the streets of Burlington, is in conjoint partnership with John D. Rockefeller, who manipulates the Standard Oil Company, and if John D. Rockefeller is to be considered a greater man than Shakespeare, surely the oil pedlar ought to feel a corresponding degree of ennoblement. The waiter who passes a cup of coffee over the breakfast table is rendering the recipient the same kind and degree of service as a drug clerk who passes a glass of soda water over the counter. And above all, the horny-handed farmer who makes two blades of grass grow where only one grew before is a coworker with God.

The leaders of this race must be taught the broad principles of patriotism which transcends the feverish heat and excitement of political parties, but which comprehends the beneficent end and aim of government. The Negro, above any other element of our cosmopolitan population, possesses the emotional element of patriotism. He is loyal and true to the highest American standards and ideals. He has always responded to his country's call, with his country's battle-cry exultant on his lips. He was with Washington in the dark days of Valley Forge; he was with Jackson behind the fleecy breastworks at New Orleans; he responded, two hundred thousand strong, to the call of Father Abraham for the preservation of this Union; and it was his valor, as much as any other, that placed the American standards on the Spanish ramparts in the West Indies. Surely a race that evinces such patriotic capacity has proved its blood-bought right to the priceless boon of American citizenship.

These people must also learn the lesson of righteousness. The weaker races, who have faded before the breath of civilization, have perished, not so much by force and violence, but because they have imbibed the vices rather than the virtues inherent in the surrounding civilization. In the City of Washington where I live, I often gaze upon Washington's Monument, the tallest marble shaft beneath the skies. There it stands upright, unshaken, secure, however furiously the winds may blow or the rains may fall and beat upon it. There she stands steadfast, unmovable, and points her marble finger toward the stars and blushes at the first kiss of

the morning sun, because she is built upon a solid foundation and adjudged in harmony with the laws of gravitation. And so I think of the Negro race—if it will but have its feet tenoned and mortised in the granite foundation of truth and righteousness, and will but adjust its life according to the laws of God's moral gravitation, it will endure and overcome despite the wrath and rage of a frowning world. But, if we forget that it is righteousness that exalteth a nation and sin is a reproach to any people, we need but put our ears to the ground to hear the muffled drum of fate beating our funeral marches to the grave.

I am anxious about many things concerning the Negro race. I am anxious about its political rights, its civil privileges, industrial outlook, educational opportunity, but my chief anxiety is that it will persevere in the eternal moral and spiritual verities, for I do know that, with the certitude of science and the infallible assurance of inspiration, if it will but persevere in these things, all things will be added in the fullness of time.

In order that these men may be prepared to stand in the high places of intellectual, moral, and spiritual leadership, they must be prepared for this function by means of the higher education. This education must enable them to understand, not only the scientific facts and factors of physical nature around them, but the far more intricate problems of the relation of man to man. For the issues with which they have to deal are as intricate in their relations and as far-reaching in their consequences as any that have ever taxed human wisdom for solution. The task devolves upon them to heal the sick, enlighten the ignorant, to solace the sorrowing, to guide the simple, and to give satisfaction to those who yearn for spiritual food. No set of men can be too learned nor too profound, into whose hands is intrusted the temporal and eternal destiny of human beings. Like Moses, whose learning in all the wisdom of the Egyptians was necessary to the accomplishment of his mission of racial uplift, these Negro men and women stand in need of all of the discipline, the culture, and enlightenment which the present age affords. There is no body of workers in all this wide world upon whose shoulders devolve weightier tasks than upon the Negro men and women of light and leading, who must partake of the things of civilization and show them unto their brethren.

The American Missionary Association, during the past forty years, has devoted itself to this noble task, and while its efforts may not have been successful in lifting the entire race to the desired level, yet its influence and power for good have been not only manifest but marvellous. The Negro race, like Jacob wrestling with the Angel, will not let you go until you have vouchsafed a larger measure of blessing.

AFTER FORTY-FIVE YEARS

Extracts from an Address at Burlington, Vermont

By Rev. Geo. W. Moore, D.D., Nashville, Tennessee

FORTY-FIVE years ago the great conflict was coming to a close which was to decide the destiny of the nation and the future of the Negro. The Emancipation Proclamation gave a moral issue to the Civil War.

At last the end came, the country was saved, and the slave freed. Then the real work for the development of the Negro began. It was a great undertaking to lift four million people out of ignorance, poverty and weakness into intelligence, prosperity and

moral strength. After the soldier came the misionary. His was the more difficult task to inspire hope and courage into the Negro and to prepare him for the duties of life.

I was born in slavery, and was sold with my mother in 1861 to a surgeon in the Confederate army. We were refugeed from our home in Nashville, Tennessee, through Georgia, and wherever the fortunes of war found us. At the close of the war we returned to Tennessee. My first home in freedom was in a livery stable in a back alley near the place where I was born. Here I saw my mother and father married. As there were no legal Negro marriages in slavery, they desired to give their marriage a legal status. It was from this home that I went out to meet the missionary from the North—my first step in freedom. I was graduated at length from Fisk University and then from Oberlin Theological Seminary, and for ten years was pastor of the Lincoln Memorial Congregational Church of Washington, D. C., which was located then in one of the most notorious sections of the District of Columbia. For the past seventeen years since I have been in the field service of the American Missionary Association, my duties take me in all parts of the South, and I have had an opportunity to note the growth and development of my people.

The war left the South poor and almost helpless, and the Negro homeless and penniless. The Negro's fidelity as a slave, and his loyalty to his master's family during the war, made master and servant friends; the Negro stayed by his former master when freedom came, helped to make the crops, and continued in the home as a servant long after the war. He and his former master were friends—and this bond of friendship must not be lost but must grow stronger as the years increase.

Much has been done for us as a race the past forty-five years by our friends both North and South. We shall always be grateful to the missionary for coming to our relief in our hour of need.

The American Missionary Association, as the channel through which our needs were met, has always stood for all that was best for our elevation. Its first efforts in our behalf were in preparing the race for its freedom, and it has done more to help the Negro to help himself than any other agency since the Emancipation.

The progress of my people since freedom has been both encouraging and commendable. Even slavery served as a school for the betterment of the Negro. He brought out of his servitude some knowledge of the Christian religion, and of the English language, and had been taught to work, three great factors for the solution of the great problem of sin, ignorance, and idleness. Religion, intelligence and service have been the greatest elements of strength in preparing the Negro for the responsibilities of citizenship. The Negro belongs to a living, growing race. He is rapidly increasing in population, in selfhood and character, and is contributing his part in the work of his own elevation, and of his less favored brethren in other lands.

In spite of all predictions that he would soon die out, he has increased his census from four millions to ten millions within the past forty-five years. We are not a poor down-trodden, worthless, dying race, but a rising, progressive, living race.

There is a notable improvement in the social and family life of the Negro people in thrift and character. In slavery there was no real family life. My parents were both slaves, belonging to different masters; each was sold from home and they were finally separated by slavery. As my father prospered in his business as a tinsmith he secured a better place than a stable for his family, and yet later bought a home and taught his children the lessons of industry and thrift, and brought us up in the nur-

ture and admonition of the Lord.

My wife's father purchased his own freedom and that of his child, but was not permitted to buy his wife. Separated from him by slavery, she never saw him again, and did not join her daughter until 1876, after she had become a Jubilee Singer. Now in her eighty-third year, she is spending the evening of her life with this daughter in freedom with its blessings.

I mention these, as they are pictures of transformation in the family life of a race. From a penniless population, there are now over 400,000 owners of homes among us. In these heads of Negro families lie the pledge of this race to American civilization.

I have just returned from an extended trip in the South, where I was entertained in over fifty homes owned by the colored people, chiefly graduates and former students of our A. M. A. Schools. Most of these homes were neat cottages; some were attractive and well-appointed residences, and represent the best results of the uplifting influences that have come to our people.

There are several Negro towns controlled by Negro officials, showing the Negro's ability for self-government, as illustrated by Mound Bayou, Mississippi, a Negro town situated about twenty miles from the Mississippi river, about midway between Memphis and Vicksburg. Isaiah T. Montgomery, the founder of this town, was the slave of Jefferson Davis. The town embraces about 75 acres; it has a population of 400 or 500, with a surrounding population of 2,500. The community as a whole owns about 30,000 acres, one-fourth of which is under cultivation. A variety of crops is raised, but the bulk of the produce is cotton, of which about 3,500 bales are exported annually. There are forty business places in the town, doing a business of $175,000; twelve public buildings, including two graded schools and one public school, a town hall building, and a Carnegie Library, altogether valued at $30,000.

In 1904 the bank of Mound Bayou was established, with a capital of $10,000. It has its own building, a two-story pressed brick with a modern vault, time-lock safe, and other fixtures. The total clearings of this bank for four months were more than $300,000. Negro farmers in the United States own something like 23,383 square miles, a territory as large as Holland and Belgium combined, which has a population of 12,000,000.

In all of our large Southern cities and most of the small towns there are various kinds of business enterprises conducted by the colored people. There are over 300 business enterprises, such as stores, insurance, banking, newspaper, real estate, etc., carried on by the colored people of Jacksonville, Florida.

In the city of Nashville, Tenn., a large number of business concerns is under their direction, including two large publishing houses, requiring several buildings and employing 150 persons.

Napier Court, a three-story brick building, is the home of the One Cent Savings Bank, a medical specialist, dentist, five lawyers, two doctors' offices, a real estate agent, and a large society hall. J. C. Napier, a deacon of the Howard Congregational Church, is the owner of the building and cashier of the bank.

The Boyd Building is valued at $30,000 and contains a shoe store, drug store, restaurant, professional offices, and a society hall. There are a number of other buildings owned by colored men, entirely devoted to various business enterprises, in addition to furniture, grocery and drug stores, livery stables, undertaking establishments, cemeteries, hospitals, sanitariums, insurance, and real estate. Another Negro bank with a capital stock of $50,000 was opened in Nashville the past summer. This is typical of cities in the District of Columbia, of Richmond, Wilmington, Charleston, Atlanta, Mobile, New Orleans, and Dallas, Texas. There are more than

forty-five banks owned and controlled by Negroes, the oldest and largest of these is the Penny Savings Bank of Birmingham, Alabama. The assessed value of property owned by the colored people of the United States is over $500,000,000.

The educational progress of the Negro is one of the brightest chapters in the history of the Southern work. In 1860 the illiteracy of the Negro was complete. Now there are over 30,000 Negro teachers who are teaching 2,000,000 of the colored children in the public schools of the South.

The growth of the colored people during the past forty-five years can be largely measured by the growth, development, and expansion of the educational work of the A. M. A. More than sixty schools of various grades are at work under its auspices among our people in the South.

Hundreds of graduates annually go forth from our colleges, normal schools, high schools, professional and industrial schools, and it has been found by careful investigation, that there is not a single criminal among them who has been convicted of crime and sent to prison.

The church work is a vital force in the spiritual development of the people. Great progress has been made in the character of the people, in the Christian life and work, in worship, and in the methods of conducting their church services.

Millions of dollars are represented in church property, and there is a marked improvement in the character of the people, the quality of their worship, and the variety of their activities. Their religious life is not now all motion and emotion, but is bearing fruit in better living and better service.

A number of the graduates of our A. M. A. schools have gone as missionaries to Africa. The most noted of these now in the field are Dr. William Sheppard and wife, Miss Fearing, and Mrs. Althea Brown Edminston. We rejoice in all that has been accomplished by the Negro during the past forty-five years for his material, intellectual, and moral advancement. The work is as urgent as ever. We are still a poor people, and need all the help and encouragement we can get for a larger life and better service. With half of the Negro race still in the thralldom of ignorance, education must be the watch-cry.

Help the Negro to help himself to a larger and better life and service, that he may fulfill his mission to the glory of God and the good of humanity.

INTERESTING STORY OF A YEAR'S WORK

Sixty-third Annual Report of the Executive Committee of the American Missionary Association, Covering the Year Ending September 30, 1909

FOR the fourth consecutive year the American Missionary Association comes to its annual meeting with a credit balance on the year's account. Through the efforts of the Joint Missionary Campaign the hampering debt of four years ago has been entirely wiped out. The total receipts of the Association for the year amounted to more than half a million dollars, and the year closed with four hundred and forty-seven dollars in the treasury. It has been a year of unusual solicitude, with harrassing economies in the mission fields and strenuous effort on the fields of support; we have fallen short of the full amount apportioned us by the National Advisory Committee, even when we include the special contributions for the debt,—but we rejoice in

the work done and in the support it has received, and as we meet to-day to review the past and lay new plans for the future, like Paul when he saw the brethren who "came to meet him as far as Appii forum," we thank God and take courage.

We rejoice also in the newly emphasized community of interest which binds together the seven missionary societies maintained by our Congregational churches. Fellowship in the common work of the kingdom is no new thing for us—this we have always recognized and enjoyed—but there has developed of late a growing consciousness of the essential unity of all our missionary work, and a more distinct and general recognition of the reciprocal relations of our missionary societies in the prosecution of this work. The three-fold ministry of Home Missions, Missions at Home and Missions Abroad, forms a comprehensive unity of endeavor, with a clearly defined and logical diversity of service, the recognition of which must appeal irresistibly to our churches and assure their continued confidence and support. Each one of our seven societies takes its natural and necessary place in this three-fold classification. The American Missionary Association is engaged in "Missions at Home," among the unprivileged peoples of our own land. It devotes itself to its own particular field of service with a profound sense of its obligation to the needy millions to whom in the name of the churches it carries the message of sympathy and hope, but it also recognizes the privilege of serving with the other missionary societies in the inspiring fellowship of a still larger ministry, at home and abroad, until the Kingdom of Christ shall fully come.

The report of the work of the Association for the past year is made in six divisions covering the following mission fields: The South, Porto Rico, the Indian Reservations of the Northwest, Alaska, the Orientals of the Pacific Coast, and Hawaii. Each one of these fields has its distinctive racial characteristics demanding specialization in method of missionary service, while in all fields and with all races the service we render takes the two-fold form of education and evangelization.

THE SOUTH

Educational Work in the South

SCHOOLS.

	Negro	White	Total
Theological	3	1	4
Colleges	3	1	4
Secondary Institutions	25	3	28
Elementary Institutions	9	3	12
Affiliated Institutions.	5	—	5
Ungraded Schools....	22	—	22
Officers and Instructors	489	81	570
Pupils	13,199	2,022	15,221
Boarding Students	1,871	562	2,433

PUPILS.

Theological	141	71	212
Collegiate	156	25	181
Secondary Grades...	1,876	483	2,359
Elementary Grades...	10,438	1,462	11,900
Specials	1,423	133	1,556
			16,208
Counted twice			987
Total			15,221

The work of Christian education in the South forms a large part of our missionary endeavor. The public school system of the South is steadily improving in nearly all the states. Schools for the higher education and industrial training of white students are being rapidly multiplied. The South is advancing in intelligence and wealth and the means of culture. But the South is still a missionary field, and will remain so for years to come. How this is so is explained by a distinguished pastor of Atlanta in a recent home missionary address in that city, on "The Backward Peoples," in which he divides the twenty-six million people of the South into four great classes, three of which he designates as "backward," and describes as follows,—"five million white people who are congregated around the cotton mills; two million white people in the mountain section, and eight million Negroes." "The problems with which we are confronted," he says,

"spring from these three classes of backward peoples." Together these three classes make up more than half the population of the South, and it is among them that the educational work of the Association is being carried on.

The larger number of our schools is for the Negroes, who form the most numerous, the most destitute and the least privileged class of all. For these unfortunate people we have maintained in whole or in part during the past year more than sixty schools.

A third of these are small ungraded country schools held for a few months in connection with our Negro churches, in order to supplement the three or four months' public school if there be any such in the community. These little schools are maintained at the slightest possible cost and have given the first start in life to many a colored boy and girl. A number of churches keep up similar schools at their own charges, and these are not included in this report.

A large proportion of our schools are the academies or normal schools —often called in southern parlance "colleges"—schools of secondary and elementary grades, with normal and industrial features, which furnish special opportunities for education not otherwise to be obtained. There are thirty or more of them, in city and country; they are the "high schools" of the colored people, teaching morals and religion, giving instruction in the manual and domestic arts and wherever possible in agriculture, and providing the means for mental discipline.

At the head of our system of negro schools stand our "chartered institutions," six of them, in as many different states. These are our chief asset—individually the most important and far-reaching of all our schools—Fisk University in Tennessee, Talladega College in Alabama, Tougaloo University in Mississippi, Straight University in Louisiana, Tillotson College in Texas. These chartered institutions afford opportunity for the "higher education," and seek to train leaders for the negro race. The range of their instruction is as broad and varied as circumstances will permit; they have collegiate, normal, secondary and elementary courses, with facilities for the more thorough training in the industries; two of them have large model farms; three maintain regular college departments in which there are a hundred and fifty-six students; two theological seminaries, one in connection with Howard University and the other at Talladega College, prepare men of all denominations for the Christian ministry. The Association believes in "higher education" for the Negro—in the words of a distinguished Southerner, "as high as he can take." Just what this may mean is indicated by the statement of Bishop Bratten of Mississippi, when he says: "The Negro is capable of development to a point whose limit I have not yet discovered."

A marked feature of the last year's work has been the extension of agricultural instruction and a more adequate equipment in some of our schools for the teaching of the industries. At Emerson Institute in Mobile, Mr. Emerson has added to his former benefactions by providing a manual training building, with a complete printing outfit. At Straight University the new Thony La Fon Industrial Hall has been equipped with up-to-date machinery and sets of tools. Avery Institute at Charleston has secured additional land and a new boys' shop. Beach Institute at Savannah has a new manual training room. At Dorchester Academy in McIntosh, Ga., Lincoln Academy, Marion, Ala., and Lincoln School, King's Mountain, N. C., important advances have been made in agricultural work. Talladega College has added a professor of agriculture to its teaching force and has greatly improved its model farm. The new hospital for the nurses' training department at Talladega stands unfinished and unfurnished because of the lack of funds.

A crisis is being rapidly reached in

some of our larger city high schools, notably at Memphis and Macon. These city high schools are among our oldest institutions—some of them have been in operation for forty years or more. They have grown steadily, with an increasing number of pupils, higher standards of education and a broader range of work. The relative expense for their maintenance is not great. Le Moyne Institute costs the Association less than five dollars a year for each pupil—it is largely self-supporting. What these schools need is new equipment. Their buildings have become inadequate; some of them are old and dilapidated. They need enlarged grounds, new buildings and additional facilities for instruction. These schools fill an important place in our educational scheme, and have a distinct mission in the elevation of the negro people. They have furnished and must continue to furnish competent teachers for the public schools and intelligent leaders in business and professional life. Those which do not measure up to these requirements are being closed. Those which do should be given a chance. The Association is facing a serious problem in connection with these schools. The principal of Knox Institute, Athens, Ga., has secured a gift of $15,000 from Mr. Andrew Carnegie, which will provide a new building and enable the school to open a boarding department. Without this gift the future of the school was problematical. Its continued usefulness is now assured. The future of other and even more important schools is dependent on similar benefactions.

A very significant item of the year in connection with our white schools in the South is the reported completion of the hundred thousand dollar endowment for Piedmont College. The officers of the college have persevered in a long and laborious canvass for this money, encouraged by the offer of twenty-five thousand dollars from Dr. D. K. Pearson. Your Committee has been impressed with the absolute necessity of securing this endowment if the college is to continue its splendid work for the boys and girls of the mountains, and the Association has been willing to bear its full share of the burden. It is to be hoped that this is but the beginning of still larger things for Piedmont.

Through the generosity of a member of our Committee, Atlanta Theological Seminary has been able to build a substantial central hall with lecture rooms, library and dormitory. Another friend of the institution has provided a residence for its president. The Seminary is doing a noble work in training preachers for the white Congregational churches of the South.

Saluda Seminary in the mountains of North Carolina is rejoicing in a fine new dormitory for girls, and has renovated its old building as a recitation hall. The citizens of Saluda have borne an honorable part in making these improvements. Pleasant Hill Academy in Tennessee, overcrowded with students, has added a wing to its school building. Grand View Normal Institute is making advances in agricultural and other industrial work. Black Mountain Academy in Kentucky and Joppa Institute in Alabama have new principals and are entering upon a larger future. Marked religious interest with many conversions is reported by some of our mountain schools.

Church Work in the South

Number of Churches	182
Ministers and Missionaries	110
Church Members	11,328
Total Additions	919
Sunday-school Scholars	10,565
Benevolent Contributions	$4,438.01
Raised for Church Purposes	$42,802.98

Education and evangelization go hand in hand on our southern field. Our schools are Christian schools with a pronounced religious life. More or less directly connected with our educational work, the organization and maintenance of unsectarian Congregational churches, standing for a pure life and an ethical religion, have been from the beginning a distinctive feature of our missionary endeavor.

A significant illustration of this coöperation between church and school for the betterment of the people, has been furnished in the third biennial session of the "National Convention of Congregational Workers Among the Colored People," recently held at Birmingham, Ala. Delegates came from all over the South, and the convention continued four days. Practical questions concerning church life and work were eagerly discussed, and the mission of Congregationalism among the colored people was intelligently and forcibly set forth. One full day was devoted to the consideration of the educational work of the American Missionary Association, following a program prepared by our superintendent of education, and the papers and addresses by both white and colored teachers were illuminating and suggestive and will be permanently helpful.

The monthly reports from our colored pastors during the year have been unusually encouraging. They show improved church attendance, evangelistic activity and increased contributions for self-support. There are exceptions, of course, but as a whole better work has been done than heretofore. Several churches have been building meeting-houses or parsonages or otherwise improving their property. The great institutional church at Atlanta has been completed and dedicated. The church at Louisville has assumed self-support. Lincoln Centennial Year has been observed in various ways by song and sermon and missionary gifts.

Our mountain churches are few and weak. Demorest, Ga., has dedicated a new church building and has a new pastor; Williamsburg, Ky., maintains a vigorous and active life; Crossville, Tenn., is hopeful and plans for larger things; Pleasant Hill has been spiritually quickened and has received a goodly number of young people to its fellowship. But in general it must be said that our mountain churches have made small gains as organizations, whatever influence they may have exerted upon the other denominations. There are many churches in the mountains native to the soil, but there are few sections of the country more spiritually destitute. Congregationalism has a message for these poor people—a message of good will and peace, an intelligent gospel to proclaim and ethical standards of Christian living to set forth, but it has found it difficult to face the intensely sectarian prejudices of a scattered and isolated people, tenacious of their own religious traditions and resenting interference from outside. Our mountain schools are flourishing, while our churches make slow progress. A new and higher type of Christianity must come gradually, through education. The largest promise for our own churches is to be found through the general enlightenment of all the churches. In this enlightenment our churches must bear their part, but for the best permanent results the well-instructed church and the consecrated Christian school must work together.

PORTO RICO

Schools	1
Instructors	8
Pupils	159
Churches	10
Out-Stations	22
Missionaries and Evangelists (white 7, native 9)	16
Church Members	591
Contributions	$379.41

By an arrangement of comity with the other denominations working in Porto Rico, our Congregational churches, through this Association, are held responsible for the evangelization of the eastern portion of the island. The first Protestant sermon was preached in Fajardo in December, 1898. We have now ten churches with five hundred and ninety-one members, and regular preaching services at twenty-two out-stations. Two ordained missionaries with their helpers have carried this work until last summer, when the Rev. Thomas Gray and wife went out to reinforce the mission. The work has been unusually hard on our faithful missionaries during the

past year. One of the lady assistants has broken down in health and returned home, while the health of Mr. Scheibe and family has been such that he feels compelled soon to retire. The mission has reached a most interesting stage of its development when the immediate future is bright with promise, and it is to be hoped that consecrated workers may be found to enter the field and reap the fruit of past labors. The era of church building has just begun.

Blanche Kellogg Institute an Santurce has had a prosperous year, but here, too, illness has compelled the retirement of the principal and his wife, and we look forward to the new year with much solicitude. The new buildings, Christian Endeavor Hall and Adams Chapel, have proved to be admirably adapted to the needs of the school.

INDIAN MISSIONS IN THE NORTHWEST

(Including Alaska.)

CHURCH STATISTICS

Churches	21
Stations and Out-Stations	24
Church Members	1,538
Sunday-school Scholars	1,187
Benevolent Contributions	$1,731.46
Raised for Church Purposes	$2,440.48
Missionaries and Evangelists (white 12, native 30)	42

SCHOOL STATISTICS

Santee Normal Training School, Santee, Nebraska

Instructors	18
Pupils (boarding 122, correspondence 145)	267

Our Indian missions are in six reservations—Santee, Rosebud, Cheyenne River, Standing Rock, Fort Bethold and Crow. Here again the interesting work of developing permanent church organizations under native pastors gives good promise for the future. The Indians are rapidly settling down to civilized life. Intelligent and devoted Christian men can be found, trained in our Santee school, who under missionary guidance can be relied upon as pastors and evangelists. Our churches have a substantial membership, active in good works. Their reported contributions for the past year average $2.66 per church member. They need encouragement and the missions deserve more generous support from the Association. Two or three small meeting-houses ought to be erected at once and two missionary homes should be enlarged or rebuilt. The necessity is most pressing on the Crow Reservation, where the faithful missionary and his wife, after laboring on alone for fifteen years in a large backward tribe of pagan Indians, find the time now ripe for constructive work. With the full approval of the missionary council they are asking for a new church, a school house, a lady missionary teacher and money for the support of native workers. The native missionary society of the older missions will support the native workers. Our missionary would like to go out and collect funds for the new church. They ask help from us for the new day school and the missionary teacher.

The Santee Normal School continues its good work under Dr. Alfred Riggs, and reports a most auspicious opening of the new year. Much needed repairs have been made on some of the buildings, the farm and stock are in excellent condition, and instruction in the industries is systematically given to both boys and girls. The correspondence school has a hundred and forty-five pupils on the various reservations; it is conducted with great care and furnishes the best possible means for reaching former students and others who are unable to leave their homes.

The school at Oahe is supported by private subscription and does not legitimately come within the province of this report. The school building belongs to the Association and is sadly in need of repair.

ALASKA

The Alaska-Yukon Exposition at Seattle has led the nation on a voyage of discovery. What had been supposed to be "a territory of ice," has been found to be a vast habitable

country, with untold mineral wealth and agricultural possibilities beyond the dreams of men. We are glad to have a mission in Alaska. There are no waving fields of grain in or about the Eskimo village of Wales, but it is probably the largest Eskimo village in the world, and it certainly has the largest Eskimo church. Our mission reindeer-herd paws off the snow and feeds and grows fat on the rich moss, and our Eskimo brethren get a living by hunting walrus and seal on the ice floes of the Behring Sea. There are no other inhabitants. It is a lonely life for the missionary and a most trying one. One year's experience has been enough for the good man who has last served us there, and our faithful and heroic Mr. Cross has self-sacrificingly left his family once more and gone back alone to carry the work another year, when he expects to be relieved by some brave young missionary with a good wife who will give permanent service, for Christ's dear sake, to these simple and trusting people. This is our year's report for Alaska,—except to say that the services of the Church have been regularly maintained and the reindeer-herd has yielded unusual revenue, and we are looking for a missionary for this most distant, and in many respects most interesting of our mission fields.

ORIENTAL MISSIONS IN CALIFORNIA

Churches and Branch Churches	10
Ministers and Missionaries	7
Church Members	521
Total Additions	124
Sunday-school Scholars	259
Benevolent Contributions	$2,509.62
Raised for Church and Mission School Purposes	$7,856.13
Mission Schools	24
Pupils	2,109
Conversions	185

The work among the Chinese and Japanese of California is under the direct supervision of the California Oriental Mission, which is auxiliary to the American Missionary Association. The real property is vested in the Mission, with reversionary rights to the Association; the property consists of mission houses in several different cities. The annual missionary budget is made up by the California Board, and amounts to about $15,000 a year, on which the Association makes a definite grant of $5,000, and the balance is raised by the energetic superintendent, Dr. Pond. The most of this balance is collected in California, about half of it from the American churches and friends of the Mission and half from the Chinese and Japanese.

For many years the Mission converts have been encouraged to unite with our English-speaking churches, so that they might come into closer touch with mature Christians, but more recently it has been deemed wise in several places to organize Oriental churches or branch churches, where they may enjoy a common fellowship, build up their own Christian institutions, and exert a more positive influence upon their own people. Then such churches or branch churches have been organized, four Chinese and six Japanese, with an aggregate membership of 517. The contributions of these churches during the past year for church and mission work were $10,267—an average of twenty dollars per church member!

An event of great significance to the work during the year has been the completion and dedication of the new Chinese Mission House at San Francisco, in place of the one destroyed by earthquake and fire. The new building is a substantial structure of five stories, with full accommodations for church, mission and school work, and apartments for the Chinese pastor's family. The building cost $30,000.

The Japanese church at Seattle is not included in the above statement. This church was organized two years ago and has forty-seven members, several of whom are graduates or former students of Doshisha College, Japan. While they are securing a church home for themselves and laying the foundations for future growth,

the Association is making an annual contribution toward the support of their pastor.

HAWAII

Secretary Oleson, of the Hawaiian Evangelical Association, reports continued interest, with substantial gains in the native Hawaiian, Union and Japanese churches and a loss in the Chinese work. A large number of the Orientals, especially Japanese, are returning to their own country. The Hawaiian Association expends upwards of $60,000 annually in its mission work, toward which our Congregational churches of the mainland contributed last year, through the American Missionary Association, $8,500. Secretary Oleson gratefully recognizes these gifts and says: "Generous coöperation from the mainland is well-nigh imperative. But it is not a money question alone. Comradeship in Christian effort is an even greater need in our comparative isolation. The American Missionary Association has given us royal support, and not a little of the new spirit of courage and hope among our workers is due to the conviction that we have not only the gifts but the prayers of the people of God on the mainland."

FINANCIAL

Under a kind Providence and the hearty support of the churches and friends of the Association your Executive Committee is able to report all obligations paid and a balance of $447.56 in the treasury for the work of the new year. The donations were $18,513.75 in excess of the previous year. Through the efforts of the Joint Missionary Campaign Committee there has been received the additional sum of $46,917.92 in full payment of the old debt of the Association.

From Donations		$201,626.80
From Donations from Joint Missionary Campaign Committee		46,017.92
		$248,544.72
From Legacies		106,284.92
From Income		22,613.31
From Tuition		63,160.06
From Salter Fund		5,000.00
From Proceeds Reindeer Herd		2,300.42
Total		$447,903.43
The expenditures were		400,537.95
A credit balance on the year of		$47,365.48
Debt from previous years		46,917.92
Credit balance September 30, 1909		$447.56
The current receipts, including the donations for the debt, total		$447,903.43
The largest amount received for current work in any year, and an increase of $60,174.62 over previous year.		
In addition to the above there has been received as		
Income from the Daniel Hand Fund	$75,362.71	
Income no in current receipts	4,666.75	
Endowment Funds	7,630.91	
Other Funds	9,977.16	
		$97,637.53
Making a grand total of		$545,540.96

More than one-half million of dollars.

This is the fourth consecutive year that the Association has come to its annual meeting without any debt on the year; this, however, has required severe cutting and retrenchment where the needs were great for continued support and enlargement. It is the policy of the Executive Committee to conduct the work within the regular receipts.

RESERVE LEGACY PLAN

Your Committee desires to call attention to the Reserve Legacy Plan which was adopted by the Association some years ago. Each legacy or bequest to the Association for its regular work is divided into three equal portions, one-third to be apportioned to the expenses of the current year, one-third to the expenses of second fiscal year and the remaining third to the third fiscal year.

The advantages of this arrangement are that it tends to equalize the legacies received so that the amount available for use is approximately

uniform from year to year. This plan also enables the Executive Committee to know in advance approximately the amount available from legacies for any given year, and thus to adjust the appropriation to the probable receipts.

The friends of the Association in making bequests to it are assured that these bequests when not designated as for endowment or similar objects are not expended in a single year, but are expended over a period of three years. The Executive Committee, however, may, at its discretion, in the case of the receipt of any one legacy of $25,000.00 or more, distribute the amount over a longer period, or may appropriate the whole or any part of it as they shall deem of greatest advantage to the work of the Association.

On the Reserve Legacy Plan there was available for the current work of the year $76,418.52 and from legacies received on the year there was available the sum of $29,866.40, making a total of $106,284.92.

CONDITIONAL GIFTS

The donations received on the conditional gift plan are when available distributed under the reserve legacy plan, thus equalizing these gifts over a period of years.

There was received in conditional gifts during the year the sum of $20,000, and there was transferred to current work and special work the sum of $20,700.00, which became available by death of the donors or by the relinquishment of any further claim for an annual sum in semi-annual payments during the lives of the donors.

The conditional gift plan assures an annual sum in semi-annual payments, which is fully as much as can be expected from any safe investment, and the donors are relieved from any care or anxiety as to the investment of money, and they also have the satisfaction while living of placing their gifts in the care of the Association for its missionary work. The Association's financial record and business methods give abundant security to all donors.

Your Committee most earnestly commends this conditional gift plan to those who desire to aid the Association in larger donations than they can make at any one time unless they are assured of an annual sum available for their use during their lives.

BUREAU OF WOMAN'S WORK

The total received this year through Women's State Organizations and local societies contributing directly to the national treasury is $31,419.33. This includes some contributions from Sunday-schools and C. E. Societies passed to us through the State treasuries. We recognize the helpfulness of the women's organizations, and thank them for the share they have taken in bringing the Association through the year without debt. There has been a steady increase during the year in requests for missionary information and for definitely assigned work to which contributions might be applied, which encourages us to look for increased receipts in the future.

The securing of financial support is only one of many responsibilities of the Bureau of Woman's Work. To obtain and supply a great variety and range of missionary news, to assist new organizations in the churches, to encourage the faltering societies, to help in plans for public meetings, to be in sympathetic touch with our women missionaries in the field, to link them to some helpful band of women in the home churches, is only a suggestion of the stream of influences that pass through this valuable department of the American Missionary Association.

AMONG OUR CONSTITUENTS

The year just closing has been one of encouragement and presents a hopeful outlook for the future. The year upon which we are just entering, judged by every prophetic indication, should be one of the best that the Association has ever realized.

In the mission fields the encouraging condition of schools and churches has already been dwelt upon in this report. Among our constituency the year has also been one of large encouragement.

The financial statement in the Treasurer's report indicates that $18,000.00 more in contributions was received from the constituents than was true last year. This of itself is both encouraging and somewhat surprising when we remember that $46,000.00 additional came from the Together Campaign Fund for debt.

The Together Campaign, entered upon last February, absorbed the attention of the churches as well as of individuals. For months it occupied almost the entire time of the secretaries of the A. M. A., who, with the representatives of the other societies, were busy in this remarkable and stupendous movement. Missionaries from our fields joined heartily in the campaign and added much to its success. The history and satisfactory outcome of this movement are familiar to the churches. The American Missionary Association joined in it with cordial and hearty coöperation. The division of the income from the campaign, being pro rata according to the debts, the amount received was comparatively a modest sum. The relief from the burden of debt, however, is in itself of great value and renders more efficient our entire service.

Notwithstanding, however, the abundant financial success of the Together Campaign, it was not this that marked its greatest value. The spirit of unity, the cordial and loving fellowships, the impressive representation of the world-field of missions through this campaign furnished the elements of great and abiding value. That the blessing of God and a baptism of spiritual power were upon this whole movement many pastors and members of the churches across the whole country testify. The missionary work of our denomination in magnitude and hopefulness and the great responsibility of our churches to maintain and enlarge this work were never more keenly felt than they are to-day. Our denomination is lifted upon a higher plane of philanthropic and missionary efficiency and is recognized by the churches of other denominations as holding more than ever before a commanding position in the world's redemption.

The Pacific District, consisting of the churches on the Pacific slope, was created during this year by the Executive Committee. The necessity for this new district was apparent and pressing. The long and faithful ministry of Dr. W. C. Pond in behalf of the Chinese on the Pacific slope is familiar to our churches and can scarcely be over-estimated in its value. The special appeal for this form of work has been heard gladly and responded to generously by the churches of the Pacific states. Our other departments of the work of the A. M. A., however, have had no adequate or continuous representation among these important and growing churches. Your Committee realized that the churches of that western region had a right to know immediately of the large and multiform fields of service that had fallen to the care of the A. M. A., multiplying year by year. A resident secretary among these churches on the Pacific slope, to be called upon for public work in churches and associations, keeping in touch with pastors and church treasurers, seemed essential to the development of the interests of the Association and that the churches might have the value of his coöperation and inspiration. Rev. George W. Hinman was elected for this responsible position. Secretary Hinman was for many years a missionary of the American Board in China. During the Together Campaign he was prominent as a speaker in different groups. Before going to his western field he visited the schools and missions of the Association in the South and was received with hearty appreciation. The A. M. A. has opened a District Office temporarily in Seattle, Washington, and

Secretary Hinman has entered upon his work with many encouragements. Our constituent churches have welcomed him with genuine sympathy and the future promises hopefully for large increase of interest and contributions to the general work of the A. M. A. from this great and rich Pacific region. A little later the office will be permanently established in San Francisco.

The Apportionment Plan, inaugurated by the Advisory Committee of our National Council, has already proved its wisdom. During the ensuing year, if the churches will generally meet their assignment as made by the State Apportionment Committees to the full amount, the work of the Association will move forward with great energy. It is the purpose of Your Committee to coöperate during the year in every possible way with the state and local apportionment committees as well as the Advisory Committee that the full amount in each church may be realized.

Campaigns for representatives of this Association have been arranged during the past year by the Apportionment Committees of different states. The experiment has proved unusually satisfactory and successful both to the churches and to the representatives of the Association. We urge the method upon the Apportionment Committees of other states and our secretaries or missionary representatives will be glad to fill such appointments.

Our higher institutions of learning present a perplexing and at the same time a most important feature of the financial problem of the Association.

The recommendation made by the Association at its Sixty-second Annual Meeting that the Executive Committee make a special effort during the Lincoln Centennial year to raise the needed endowment of five of our chief institutions was made impossible to realization by the inauguration of the Joint Missionary Campaign. The conducting of two campaigns of such vast magnitude was evidently unwise and impracticable, and your Committee regretfully deferred action until some more convenient season.

The noble chartered institutions under the care of the A. M. A. merit and demand immediate endowments. The very prosperity of these institutions and their development and success render impossible the older methods of support. Hat collections and donations from the churches are no longer sufficient for the maintenance of these institutions. Especial attention is called to this need in the Secretarial Paper and your Committee would emphasize the importance of securing sufficient endowment funds for these institutions that their future might be safe and efficient. No appeal before our philanthropic constituency has a larger claim than this.

The increasing work of the American Missionary Association, the many new problems of philanthropic, patriotic and missionary importance which are coming into this field in addition to the important problems already included, are more and more appreciated by our constituency. The field is nation-wide, including both Continental and Insular United States. Many peoples representing peculiar racial characteristics that need to be studied industrially, intellectually, morally and spiritually all unite to make the appeal of the A. M. A. upon the constituents of our churches and patriotic and philanthropic individuals more powerful to-day than ever in the history of the American Missionary Association.

Your Committee would call especial attention to two volumes which have recently been issued by the Pilgrim Press of Boston, Mass. These volumes are of unusual importance and interest to our constituency. They are as follows:

"A Crusade of Brotherhood," by Augustus Field Beard. A history of the American Missionary Association for the last sixty years is given in interesting fashion by Secretary Beard. The men who organized and carried on the Association, the principles of

its work, with the institutions which exemplify them, and its present condition and outlook, are fittingly commemorated. The book is invaluable, not only as a record of a splendid work, but as showing the general development of the United States during the period.

"CHRISTIAN RECONSTRUCTION IN THE SOUTH," by H. P. Douglass, is a thoughtfully considered and carefully prepared volume on a vitally important subject. Dr. Douglass takes a broad and comprehensive view of the subject, prefacing his discussion of the assimilation of the Negro population with a general view of the foreign peoples of the United States. The author writes impartially, and with convictions based on thorough study.

Summary of the Treasurer's Report for the Year Ending September 30, 1909

RECEIPTS.

Donations from Churches, Sunday-Schools, Y. P. Societies, Women's Societies and Individuals	$184,860.15		
Donations, Conditional Gifts released	16,766.65		
	$201,626.80		
Donations received from the Joint Missionary Campaign Committee, by Dr. Lucien C. Warner, Treas., in full of debt	46,917.92		
		$248,544.72	
Legacies for Current Work	$101,194.52		
Legacies for Current Work designated	5,090.40		
		106,284.92	
Income, Sundry Funds		9,649.55	
Income from Funds held by Talladega College Trustees		4,000.00	
Income from Estate of Mrs. Julia E. Brick		8,475.72	
Income Asa W. Kenney Fund		488.04	
Tuition		63,160.06	
Slater Fund, paid to Institutions		5,000.00	
Proceeds from Alaska Mission Reindeer Herd, 3 Years		2,300.42	
			$447,903.43

EXPENDITURES.

The South, Church and Educational Work	$276,970.23		
Indian Missions and Missions in Alaska	27,401.35		
Chinese and Japanese Missions	17,495.39		
Porto Rico, West Indies	13,066.16		
Hawaiian Missions	8,923.70		
		$343,856.83	
PUBLICATIONS.			
Cost of American Missionary Magazine, first 6 months	$2,629.96		
Less Subscriptions	181.29		
	$2,448.67		
Cost second 6 months, space for A. M. A. in Magazine	5,442.40		
	$7,891.07		
Annual report, leaflets, etc	$5,656.40		
Less amount received from sale of leaflets	9.39		
	5,647.01		
		13,538.08	
AGENCIES.			
Eastern District—District Secretary, Field Representative, Traveling Expenses, Clerk Hire, Rents, etc	$8,314.77		
Central District—Traveling Expenses	958.81		
Interior District—Traveling Expenses	362.09		
Western District—District Secretary, Traveling Expenses, Clerk Hire, Rent, etc	6,162,48		
Pacific District—District Secretary, etc., part of year	929.57		
Woman's Bureau—Secretary and Clerk Hire	1,824.00		
Advisory Committee Expenses	405.00		
		18,956.72	
HONORARY SECRETARY AND EDITOR		2,000.00	
ADMINISTRATION.			
Department of Correspondence	$10,786.66		
Treasurer's Department	6,280.00		
Rents, etc.	7,898.70		
	$24,965.36		
Less paid from Daniel Hand Income for its administration	5,000.00		
		19,965.36	
Annual Meeting		1,054.57	
Expenses of Estates		1,166.39	
		$400,537.95	
Debt Balance Oct. 1, 1908		46,917.92	
Cr. Balance Sept. 30, 1909		447.56	
			$447,903.43

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE.
INCOME ACCOUNT.

Balance on hand Oct. 1st, 1908	$2,597.51	
Income collected 1908-09	75,362.71	$77,960.22
Amount expended for the South	$75,504.09	
Balance on hand and appropriated	2,456.13	77,960.22
Income for African Missions, paid the A. B. C. F. M.	$3,935.74	
Income for Berea College	228.44	
Income for Atlanta University	502.57	4,666.75

ENDOWMENT FUNDS.

John Roy Theol. Scholarship Fund	$1,000.00	
Rev. Robert Ford Endowment	200.00	
The Brown Fund	160.00	
Elsie G. Green Endowment Fund for Nat, Ala.	950.00	
J. S. Ricker Endowment Fund, Income to be Credited to the Women of Maine.	5,000.00	
The Joseph K. Brick School Endowment Fund	320.91	7,630.91
The Fessenden Fund for Fessenden Academy, Fessenden, Fla.	$9,500.00	
Estate of Charles M. Minor, deceased, Bridgeport, Conn., paid A. B. C. F. M. for Mission Work in Africa	418.39	
The Stephen Stickney Mountain Educational Fund	58.77	9,977.16

SUMMARY OF RECEIPTS FOR THE YEAR.

Current Work	$447,903.43	
Income not in Current Receipts	4,666.75	
Income Daniel Hand Fund, not in Current Receipts	75,362.71	
Endowment Funds not in Current Receipts	7,630.91	
Other Funds	9,977.16	545,540.96

RESERVE LEGACY ACCOUNTS.

Amount for Current Work, 1909-10	$52,125.93
Amount for Current Work, 1910-11	24,776.04

RESERVE CONDITIONAL GIFT ACCOUNT.

Amount for Current Work, 1909-10	$7,566.67
Amount for Current Work, 1910-11	5,833.34

AUDITORS' CERTIFICATE.

We have employed Frederick C. Manvel, Certified Public Accountant, of the State of New York, to examine the books and accounts of H. W. Hubbard, Treasurer of The American Missionary Association, for the year ending September 30th, 1909, and herewith submit his statement of the results of his work as a part of our report.

We have also made a careful examination of all bonds and other securities held by the Association and find the same to agree with the records in the books and balance sheet of same date.

The Treasurer's Bond was submitted to us and found to be in order.

EDWIN H. BAKER,
JOHN E. LEECH,
Auditors.

New York, October 11, 1909.

ALASKA

Note from Mr. Cross

I ARRIVED at Wales September 16, 1909, after four weeks' journey from Yankton, South Dakota, preaching each Sunday but two on the ocean.

Found a warm welcome at Nome on the part of the Wales Eskimo and Pilgrim Church, Nome, which I supplied in the absence of the pastor. At Wales few people were home on my arrival. But all welcomed me back. Meetings show the usual attendance.

The sincerity and earnestness of the people show their gratitude in having the Gospel. While most of the village and outlying villages are Christian, they need to be instructed and upheld.

There is a growing need of a good, well-equipped church building. At present we meet in the Government school-house, which is not well adapted to the growing need of the community. The church building next. It will come, I am sure.

JUST PUBLISHED

A Crusade of Brotherhood

A History of the American Missionary Association

BY

AUGUSTUS FIELD BEARD

A COMPREHENSIVE history of the work of the American Missionary Association for the last sixty years is given in interesting fashion by Secretary Beard. The men who organized and carried on the Association, the principles of its work, with the institutions which exemplify them, and its present condition and outlook, are fittingly commemorated. The book is invaluable, not only as a record of a splendid work, but as showing the general development of the United States during the period. The author has done a real service for the student of general history as well as for those particularly interested in the work of the Association by rendering accessible the story of its early days.

About 400 pages. Profusely illustrated from photographs and portraits which add interest and value to the volume. Large 12mo, 5¾ x 8¼. Bound in cloth with title and seal in gold

Price $1.25 net

The Pilgrim Press

175 WABASH AVE., CHICAGO — 14 BEACON ST., BOSTON

NOTE AND COMMENT

Rev. Thomas Gray, Porto Rico

The American Missionary Association congratulates itself in the appointment of Rev. Thomas Gray and Mrs. Gray to the work to our mission at Humacao in Porto Rico. It was with great regret that we learned that the health of Mr. Scheibe's family was such as to prevent his continuance in the work. He has done excellent service.

Rev. Mr. Gray thus enters upon his new work with great hopefulness. Mr. Gray was graduated from Washburn College in 1896, and was a graduate of a Theological Seminary in Chicago in 1900. He went to Micronesia in 1900 and returned in 1907 because the American Board had passed their work there over to the Germans. Mrs. Gray, with her unusual good musical education, had been remarkably successful in her work among the children in their mission.

They arrived at San Juan the last of July and at Humacao a few days later. Their first impressions of the island interest us. Mr. Gray writes: "As for Porto Rico, in many ways it is not as beautiful as Ponape. The trees and foliage are comparatively scarce, birds are few, the houses are crowded together in the towns, and there is not space for grass. We think it is necessary to have a separate house with a few acres of land for gardening to provide us with fresh food. It is impossible to screen out flies and mosquitoes from one of these Spanish houses.

"The church is charming at Humacao; it is a delight to us.

"The work and conditions here are not so hard as at Ponape, and after the language is mastered I believe we can get to work in good shape.

"Though everything seems strange in our beginnings and we must face the mastering of the Spanish, still we can see great promise of a rich field for service, and this gives us courage to take hold of whatever difficulties may appear."

We shall listen earnestly for further communication from Mr. and Mrs. Gray, and with large expectation for their exceptional usefulness.

A Good Letter from Dr. Howe, Norwich, Conn.

I have been asked to furnish for your columns the impression made upon my mind and heart by a recent visit to Talladega during Commencement Week.

I went to Alabama with some memories that were not of recent date. I am of that fast-diminishing number who knew American slavery at first hand. Having been reared in the midst of slavery in its milder form, and having spent two years in the Gulf States, my knowledge of it was not a matter of tradition or hearsay. I found myself recalling the day when the Negro held out an empty, penniless hand, and it was the rarely exceptional slave who could read. It was with these vivid but depressing memories that I came to Talladega. And when I looked upon that surprisingly large college plant, and at the comprehensive and broad lines on which its work is laid out, beginning with Kindergarten classes, up through its many industrial departments which fit the student for so many kinds of practical and wage-earning life, on to scientific and classical and theological training; and when I saw everywhere the marks of proficiency in scholarship, in music and oratory; and when I met and talked with and heard addresses from the body of alumni, and listened to their clear-cut and cultured speech, from which the racial accent itself was worn away, and heard on every hand of the splendid

work they are doing among their people in many parts of the South, I found myself measuring the tremendous climb of the race since the day to which my memory reverted, when all this sort of thing would have been regarded as the dream and fantasy of self-deceived illusionists.

And ever since those commencement exhibits, when I have thought of Talladega, with its noble band of instructors, whose fidelity and sacrificial spirit entitle them to enrollment in the guilds of the truest heroism, and then think of the scores of similar Christian institutions planted all over the South which are helping the race to claim its right to intellectual and moral enfranchisement, I have said that if I were looking for the assured footprints of the great Lover of humanity, I should first turn to such institutions as Talladega; for I am sure if He were here we should most surely find Him among these race-builders and race-lifters, who are lending strong hands where the need is greatest. There is no spot where gifts and labor are more rewarding or more fruitful or more certain of appreciation by recipients, or by the Lord and Master of both the weak and the strong.

SAMUEL H. HOWE,
Pastor Park Congregational Church.

OBITUARY

The Association having learned of the death of Justice Robert Roberts Bishop, Vice-President of the Association, the Committee on Resolutions presented the following, which was adopted:

"It is with profound regret that the American Missionary Association records the death of Justice Robert Roberts Bishop, Associate Justice of the Supreme Court of Massachusetts, at Newton, on October 7. Justice Bishop was an eminent jurist, and for many years an honored Trustee of Phillips Academy and of Andover Theological Seminary. He had served this Association faithfully for three years as a Vice-President, having been twice reëlected to that office, and was in full sympathy with its aims and methods. To his family, kindred and friends, we, members of the Association assembled in Annual Meeting, extend this expression of sympathy, a sympathy made deep and tender by the sense of a loss which we share with them."

Oscar Atwood, A.M., who died at Prairie Du Sac, Wisconsin, October 20th, was for fifteen years President of Straight University, New Orleans. He was sixty-seven years of age. President Atwood went to Straight in 1890. He was a native of Cambridge, Vermont, and a graduate of the University of Vermont in the class of 1864.

President Atwood took with him to Straight an excellent experience as an educator, and an accuracy of scholarship and high ideals of accomplishment and of character which brought Straight University into the front rank of institutions for the colored people. He did faithful and noble service, and will be greatly mourned by thousands whom he helped upward in life.

American Missionary Association

EDUCATIONAL WORK IN THE SOUTH

Superintendent of Education.—Rev. H. Paul Douglass, D.D., 287 Fourth Ave., N. Y.

COLLEGES AND THEOLOGICAL SEMINARIES.—Ala.: Talladega, Talladega College. Miss.: Tougaloo, Tougaloo University. Tenn.: Nashville, Fisk University. Ga.: Demorest, Piedmont College. Atlanta, Atlanta Theological Seminary. D. C.: Washington, School of Theology, Howard University.

Secondary Institutions.— Ala.: Florence, Burrell Normal School. Marion, Lincoln Normal School. Mobile, Emerson Institute. Fla.: Fessenden, Fessenden Academy. Orange Park, Orange Park Normal School. Ga.: Albany, Albany Normal School. Athens, Knox Institute. Macon, Ballard Normal School. Marshallville, Lamson School. McIntosh, Dorchester Academy. Savannah, Beach Institute. Thomasville, Allen Normal and Industrial School. Ky.: Lexington, Chandler Normal School. La.: New Orleans, Straight University. Miss.: Meridian, Lincoln School, N. C.; Beaufort, Washburn Seminary. Enfield, Joseph K. Brick Agricultural, Industrial and Normal School. King's Mountain, Lincoln Academy. Troy, Peabody Academy. Wilmington, Gregory Normal Institute. Saluda, Saluda Seminary. S. C.: Charleston, Avery Normal Institute. Greenwood, Brewer Normal School. Tenn.: Memphis, Le Moyne Institute. Grand View, Grand View Normal Institute. Pleasant Hill, Pleasant Hill Academy. Tex.: Austin, Tillotson College. Va.: Cappahosic, Gloucester School.

Elementary Institutions.— Ala.: Athens, Trinity School. Fort Davis, Cotton Valley School. Joppa, Normal and Industrial Collegiate Institute. Ky.: Evarts, Black Mountain Academy. Miss.: Clinton, Mt. Hermon Seminary. Moorhead, Girls' Industrial School. Mound Bayou, Normal Institute. N. C.: Blowing Rock, Skyland Institute. Hillsboro. Lawndale, Douglass Academy. Lynn.

Affiliated Institutions.— Ala.: Cottage Grove, Cottage Grove Industrial Academy. Kowaliga, Academic and Industrial School. Ga.: Brunswick, The Normal School. Cuthbert, Howard Normal School. Forsyth, Normal and Industrial School.

Ungraded Schools.— Ga.: Andersonville, Beachton, Daisy, Glennville, Hagan-Bethel, Hagan-Eureka, Marietta, Rutland, Thrift, Trinity. N. C.: Burlington, Dockery's Store. Dry Creek, Evans, Exway, Haw Branch, High Point, Lilesville, Mt. Gilead, Oaks, Strieby, Tempting, Wadsworth, S. C.: Greenville.

CHURCH WORK

Superintendent of Southern Church Work.—Rev. George W. Moore, D.D., Nashville, Tenn.
Superintendent of Mountain Church Work.—Rev. W. O. Beckman, Williamsburg, Ky.

Number of Churches.—Alabama, 20; Arkansas, 1; Dist. of Columbia, 3; Georgia. 27; Kentucky, 17; Louisiana, 15; Mississippi, 7; North Carolina, 56; Oklahoma, 3; South Carolina, 6; Tennessee, 35; Texas, 10; Porto Rico, 8.

INDIAN MISSIONS

Educational Work.—Neb.: Santee Normal School.

Churches and Stations.—Santee Agency, 3; Rosebud Reservation, 11; Cheyenne River Reservation, 11; Standing Rock, Grand River District, 7; Standing Rock, Fort Yates District, 6; Fort Berthold Agency, 3; Crow Agency, 3; Cape Prince of Wales, Alaska.

CHINESE AND JAPANESE MISSIONS

California Chinese Missions.—Bakersfield, Berkeley, Fresno, Los Angeles, Marysville, Oakland (2), Oleander, Pasadena (3), Riverside, Sacramento, San Diego (2), San Francisco (2), Santa Barbara (2).

Hawaiian Evangelical Association.—Hawaii, Kaulakekua, Hilo; Maui, Wailuku, Pauanene; Oahu, Honolulu, Kukuihaela; Kauai, Makaweli.

PORTO RICO, W. I.

Educational Work.—Santurce, Blanche Kellogg Institute.

Church and Mission Work.—Fajardo and Out-Stations, Humacao and Out-Stations, Naguabo and Out-Stations, Luquillo, Yabucoa, Juncos, Las Cabezas.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Office: 287 Fourth Avenue, New York.

Corresponding Secretary: Charles H. Richards, D.D. Treasurer and Recording Secretary: Charles E. Hope. Field Secretaries: William W. Newell, D.D., 153 La Salle Street, Chicago, Ill.; Rev. Roy B. Guild, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, Berkeley, Cal. Assistant Field Secretary, Mrs. C. H. Taintor, Clinton, Conn.

VIEW OF LEWISTON, IDAHO

THREE PROMISING CHURCHES

UP near the northern end of Idaho, at the junction of the Snake river with the Clearwater, is Lewiston, a city of 7,000 people. Across the river is its sister city of Clarkston. The two places commemorate the intrepid explorers and pioneers, Lewis and Clark, and are on the border line which divides Idaho from Washington. Here is a busy community of great interest and promise.

In this growing city our Congregational church was organized five years ago. It worshiped in an old armory for a time. Then it moved into a disused Normal School building. Then it secured a site more than a mile from any other church, the nearest being a Roman Catholic church. The town was new, and the echoes of the old aboriginal life were still occasionally to be heard. The little band of earnest people in the church were few, and hard pressed with their own urgent needs. But they had a heroic and courageous pastor, Rev. Samuel B. Chase, who planned and worked with them and put most of his first years' salary into the project of securing the needed house of worship.

When the plucky people of that locality had done all they could, our Board came to the rescue with a generous grant and loan to help pay last bills on a church property which with lot and furnishings has cost over $7,000. Now they rejoice in an attractive church home built of brick

STREET SCENE IN LEWISTON, IDAHO

and stone, and well suited to their needs, and the church has grown from twenty-two members in 1904 to eighty-seven to-day, with a Sunday-school of 130.

CONGREGATIONAL CHURCH, LEWISTON, IDAHO

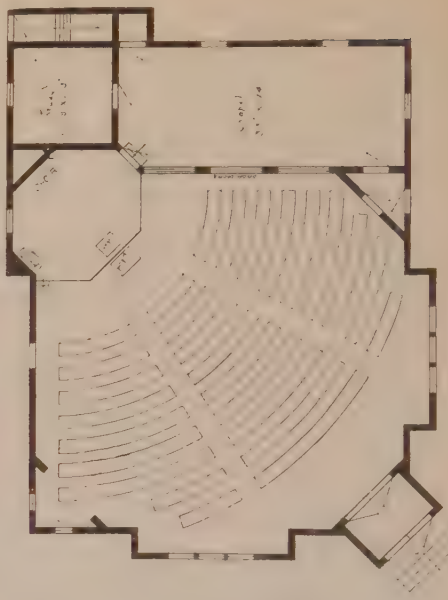
Swinging eastward, and crossing the Rockies and the great prairies, we come to *Glencoe, Minnesota.* This is an old and prosperous community in the midst of the great wheat country, and our church is more than half a century old. It has on its rolls to-day more than a hundred and fifty members. Few churches in that state antedate it. Twice has it called on the Church Building Society to give it a lift with the helping hand, and twice has its appeal been responded to. Its first church was erected with the aid of this Society in 1866, and answered its purpose for many years. Its present edifice was erected in 1890, and cost, with its lot, $4,100. The church is greatly enjoying its attractive and convenient house of worship and is doing excellent work.

A remarkably interesting story centers in

Vinita, Oklahoma. This is in the old Indian Territory, a town of four thousand people, largely white, with some Indians and negroes. Our church was founded thirty years ago in the year 1879, by a Home Missionary. It erected an old frame building which long since outgrew its attractiveness and usefulness. The first school of Vinita was held in this church building. Soon after the founding of the church Worcester Academy was established in Vinita and was maintained for a score of years, doing an admirable work.

Some years ago the Home Missionary Society gave up its educational work and sold the grounds and buildings of the academy.

REV. S. B. CHASE



FLOOR PLAN OF CONGREGATIONAL CHURCH, GLENCOE, MINNESOTA

CONGREGATIONAL CHURCH, GLENCOE, MINN.

For some time the work of the church was practically given up and the whole field seemed to be abandoned by the Congregational forces.

There was, however, in the deed which had been given by the Cherokee Nation to the church a stipulation that when the church ceased to exist the property would revert to the Nation again. We should thus have lost the church as well as the academy. But there was in the church a brave woman, a one-sixteenth blooded Cherokee Indian lady. This courageous member resolved that the Congregational work should not die. She maintained a Sunday-school for several years, getting the scholars from unchurched families. At last she and two other ladies whose sympathies she had won to the cause decided to make an effort to reëstablish church worship. They invoked the assistance of their present pastor, Rev. J. E. Pershing, who was then in charge of our church at Pierce City, Missouri. He found a church of four members, three of them women, in a little house of worship 10x40. Within two months he had received into the Vinita Church twelve new members. He became pastor in 1903.

From a membership of twenty-eight at that time the church has grown to a membership of one hundred and thirty-five. The Sunday-school outgrew its quarters in the old building. Mrs. Pershing had a primary class of thirty and nearly that number used to meet behind a curtain in a corner just eight feet square. This is the oldest church of our faith and order in all Oklahoma, and it is the only Congregational Church in eastern Oklahoma.

CONGREGATIONAL CHURCH, VINITA, OKLAHOMA

Having outgrown the old building, which we helped to erect in 1880 by our grant of $150, the church has erected a new church building on a unique plan, which has cost about $9,000. The people have subscribed with heroic self-sacrifice for the erection of this church and all are happy in the outcome. Our Board responded to the urgent appeal of the church for aid with an appropriation of $2,500, and rejoices to have a share in the completion of the present admirable house of worship.

CHURCH BUILDING AND HOME MISSIONS*

*Address by Secretary Richards at the Annual Meeting of the Congregational Home Missionary Society at Elgin, Ill., October 7, 1909.

The Congregational Church Building Society was born of home missionary needs. The cry of distress from this very section where we now meet occasioned its organization. Home missionaries in 1852, from what was then the sparsely settled West in the neighborhood of Lake Michigan, told in the Albany Convention of the struggles of newly formed churches in the Mississippi Valley. They pleaded for generous help to save the lives of these fledgling organizations.

"Unless you can help us," they said, "to build houses of worship for our needy pioneer churches, they must die." They realized from sad experience that a church without shelter cannot prosper here below any more than a soul without a body. A disembodied spirit is of little use in this mundane sphere. The outer temple is not merely the scabbard for the sword; it is the stem which lifts on high the blossom and its fruit, nourishing and protecting them. Hence the cry of the home missionary churches half a century ago, "Help us or we die!"

Then uprose that courageous and generous man with his memorable challenge to the denomination. "I will give ten thousand dollars," said Henry C. Bowen, "to help build those churches in the West, provided you will make it up to $50,000." The churches responded splendidly to this challenge and made it more than $60,000 in a single week.

Thus out of the home missionary needs in the heart of our nation sprang this sister society, and ever since that date it has worked shoulder to shoulder with its elder sister, the Home Missionary Society, rescuing from peril and death the nursling churches which that society has founded and fostered. Without its coöperation thousands of these churches must have perished. Of the more than four thousand churches our society has helped to build, a large majority have been home missionary churches. I am informed that practically every Home Missionary church to-day, which has any house of worship at all, has secured it by the aid of the Church Building Society. Most of the 1028 parsonages we have helped to build in the last twenty-seven years have been for home missionary churches.

The nearly $6,000,000 which has come into the Church Building Society treasury in a little more than half a century probably could not have been secured had not this been a separate society making its specific appeal for this particular form of work. But having thus been secured, a large proportion of this splendid sum has been used to supplement and make permanent and effective the work of the Home Missionary Society. These two societies are the two blades of a pair of shears; the two arms of a mighty working force; the two wings of a great flying machine which carries the Gospel into every part of our broad land. Each has its splendid function, yet each is dependent on the other: neither can accomplish very much without the other.

The close coöperation of these two societies may be seen in this Interior District where we are now meeting, extending from the eastern line of Ohio to the crest of the Rockies, and from Canada to Texas. There are fifteen states in this district. There are 2,799 Congregational churches in them, nearly one-half of the entire number of Congregational churches in the United States. We have helped to build 2,794 houses of worship in this district. This would seem to mean that all but five of the Congregational churches in this section have been aided by the Church Building Society. This, however, is not quite true, for we have in some cases helped the same church twice when the first

building was outgrown and a larger and better one was absolutely essential. It is safe to say, however, that nine-tenths of all the houses of worship in this great empire of the Mississippi Valley were brought to completion by the aid of our grants and loans.

Some of the churches which we have aided have been compelled to give up their work. For example, Nebraska has to-day 203 Congregational churches; we have helped to erect 244 houses of worship in that state; but 44 of the churches we thus aided have become extinct, and we have had to try to get back the money we put into them, with only partial success.

Our aid has been almost as great on the Pacific Coast as in the Interior. In the ten states of that district there are 542 Congregational churches. We have helped to build there 513 houses of worship. And in these two great fields, reaching from the Alleghenies to the Golden Gate, we have aided in building 957 parsonages, which is more than nine-tenths of all which we have helped to build.

These facts make it quite evident that, if there is to be any expansion of home missionary work, any splendid forward movement in our denomination toward doing our full share to make this a thoroughly Christian republic, there must be a great increase of funds, not only in the treasury of the Home Missionary Society, but also in that of the Church Building Society. Whatever cripples the latter, paralyzes the former; whatever helps us will help you.

What is our situation to-day? We have ten times as many applications for our aid as six years ago. In spite of the efforts of the Home Missionary Society to discourage new work on account of lack of funds, the churches multiply. One hundred and fifty-seven new churches were organized last year, forty-two of them in Montana and North Dakota. There are fifty unhoused churches in North Dakota to-day. White Americans, colored Americans, foreign Americans in process of assimilation, Porto Ricans proud of their adoption under our flag, are all pressing their claims upon us. It is not surprising that we have a chronic condition in the Church Building Society of demands ten times greater than the supply. The trouble is not that we have less money than before, for contributions to our work are steadily increasing, but the "panic year" greatly increased the needs of the churches, and the vigor and vitality of our normal church growth have resulted in giving us a constant docket of one hundred and twenty applications, asking us for ten times as much as we have in any one month for appropriation.

While, then, we share with you in the jubilation over your deliverance from the crushing burden of debt, we ask your coöperation in the effort to increase the funds of the Church Building Society, that we may the better help your work. It is for your missionaries that we call for this money. They have laid bare their hearts to us, and we are anxious to help them house their churches and their families.

What would solve this church building problem? There is but one answer to this question, namely, *the "Apportionment Plan" made thoroughly effective.* If every church in our denomination would do its full part and come up to the minimum mark set by the Apportionment Plan, as recommended by the Advisory Committee and endorsed by the National Council, we could come promptly to the relief of these appealing churches, some of which have been waiting more than a year for our response. We are expecting an increase in our Loan Fund also, which is imperatively demanded by the expansion of our work. But for the relief of the smaller and needier churches we need to have every Home Missionary superintendent and secretary, and every pastor, urge upon every church to reach in its donations to the Church Building Society the mark set before it in the "Apportionment Plan."

The "Together Campaign" emphasizes the oneness of our missionary work in its seven-fold variety. Each one of our seven societies is differentiated from the others by its special phase of work which no other can undertake. In the Church Building Society we have our own particular task, yet we are one with you in our missionary purpose. We would make every church, which we help to erect, a Shekinah where the glory of God is manifested. We would make every church a power-house of spiritual energy to help forward the kingdom of God. We recognize with you the splendid opportunity and the momentous perils in our own country. Let us work together to make this nation thoroughly Christian.

SNAP-SHOTS FROM THE FIELD

After Secretary Richards' address at Elgin, several field-workers bore witness to the great home missionary importance of the work of this society.

Superintendent Powell of North Dakota and Montana told of the leverage which a grant gives in raising the balance needed for a church building. Beach, N. D., is asking for $800. At dedication Superintendent Powell called this aid the Promised Land into which they could enter when they had raised the balance of $2,000 needed. He drew a map of Palestine, and filled the wilderness to the east and south with two hundred squares representing $10 each. He explained to the people that they were in the wilderness, and could not cross the Jordan into the Promised Land till they had crossed out every $10 square. The people promptly came up to the mark and subscribed the entire amount.

Superintendent Rathbone, of Northern California, said the aid of the Church Building Society was imperatively needed in new fields. The gifts of the churches ought to be greatly increased for this work so that it can help the appealing churches without delay.

It is especially important that its funds be immediately enlarged, so that churches can be aided without long delay.

Superintendent Hood, of Colorado, said this society is a money-saver for the Home Missionary Society. One of his churches received $300 a year of home missionary aid, and the pastor out of his meager salary paid $300 rent. After five years of this the church got a parsonage loan of $300 from the Church Building Society, and the Home Missionary Society saved $300 a year.

Rev. Annette B. Gray, of Cheyenne, told a thrilling story of the need of churches and parsonages in Wyoming. In the lonely frontier places a church must be planted to counteract the forces of evil, and it cannot live without a building. And the minister must not be compelled to live in a shack or a railroad car: he must have a home. The Church Building Society has rendered splendid service in Wyoming hitherto, but we shall need its aid more than ever in the coming years.

Rev. Dr. Newell said that the great vitality of our church life had resulted in many new churches, and the appeals for our aid far exceed our ability to respond. We ought to have at once an immense increase of gifts to this cause to match the need.

Rev. Roy B. Guild said that New England increasingly needs our aid. In a single month he heard appeals for grants and loans amounting to $54,000. The city work and the foreign speaking work make greater demands upon us constantly. The work grows; our churches must keep up with our expanding life.

THE CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY

MISSIONARY DEPARTMENT.

Office: Congregational House, Boston.

Henry Churchill King, D.D., President. Rev. William Ewing, D.D., Missionary Secretary. Henry T. Richardson, Treasurer. Chicago Office: 153 La Salle St., Rev. W. F. McMillen, D.D., District Secretary. Rev. J. P. O'Brien, 4128 Campbell St., Kansas City, Mo., Educational Secretary for the Southwest.

THE JOY OF CHRISTMAS

Wise men brought at Christmas time their costly gifts for a Child of the poor. There are thousands of little ones who will have joy this Christmas because the Sunday-School Society has sent the Christmas message. There are thousands more who are waiting for it.

THE TREASURY

The total receipts for the Missionary Department for the first six months of the current year were $38,520.21, which is $1,504.80 less than for the corresponding six months of last year. For September and October the total receipts were $8,062.83, which is $49.16 in advance of the corresponding months of last year. We are now on the upgrade, and it is hoped that churches and individuals will give, so that the year may be closed, February 28, without indebtedness.

With the earnest appeals which come from the new states and territories of the West, the work cannot be cut down there at present, without serious loss. Appeals come from New England and the Eastern states for enlarged service. The success which is attending the steps taken for improvement of our work, by the appointment of Superintendent O'Brien as Educational Secretary for the Southwest, calls for a further enlargement of the educational work. The appointment of Rev. Benjamin S. Winchester, as Editor and Educational Secretary, makes a very great advance possible.

If the amount recommended by the Apportionment Plan is reached, both the missionary and educational work can be pressed forward. An average of two cents each per church member will provide for the immediate steps in the educational work.

THE APPORTIONMENT PLAN

Many good things have already come from the Apportionment Plan, recommended by the Advisory Committee of the National Council, and more are expected. Some mistakes need to be guarded against. Several churches have stated that they are working under the Apportionment Plan, and that the offerings will be divided and sent out at the close of the year. It can be readily seen that if any large percentage of our churches adopted this method, serious embarrassment would result. The expense of each Society has to be met each month. Churches adopting the Apportionment Plan should forward their offerings either monthly or quarterly.

VICTORIES AND OPPORTUNITIES

Some time ago I was urged to come to a community in Southern Georgia, to organize a Sunday-school. I visited from house to house, held some services, and Sunday morning the school was organized in a rough board school-house, twelve feet by fourteen. There were two men, four women, and nine children. Out of that small beginning among native Southerners, knowing nothing of Congregationalism, has grown a strong, vigorous church, with a membership of one hundred and fifteen.

THE MOTHER OF CHURCHES

This church has just become the mother of two other churches in this section, and among the same type of people. Recently I attended a Sunday-school Convention at this church with an attendance of 800. As I saw the splendid meeting-house, and its great company of happy people, and listened to their hearty singing, I thought of the small beginning and found myself saying, "Surely no one who loves the Master and Humanity can doubt that it pays to do this kind of work." There are, literally, hundreds of just such communities in Georgia and Florida, where the Sunday-school and church are as greatly needed, and where the same kind of transformation can be wrought. I would that our churches could know just how dense the spiritual and intellectual darkness is in which many of these communities have been held, not only from the lack of the Gospel, but by the ignorance of those that pretend to preach the Gospel. The following is a fair sample. A minister of one of the leading denominations, visiting one of our Association meetings, was asked to preach. He took his text, announcing that it was "Somewhar betwix the lids of the Bible." Then he proceeded to say that "Larned preachers were getting too wise, and were trying to prove that the world was round, and he knowed it wasn't, for his Bible said it had four corners." He proceeded to harangue the audience for an hour, to prove that the "edicated preachers" were infidels, and that the world was flat.

One of these ministers in West Florida was reading and commenting on "The Parable of The Prodigal Son." When he came to the sixteenth verse, his comment was: "He et so many hogs' huffs he fainted."

The opportunity and needs for our work in this section have never been so great as now. Towns and cities are growing by leaps and bounds. New towns are springing up everywhere, where hundreds of thousands of acres of land have recently been sold to northern colonists. The capitalist, the farmer, and the mechanic from the East, North, and West, are coming to the South in such numbers, that within a very short time religiously and politically, there will be no North and no South. Surely our mission is to all who need us, of all sections and all races.

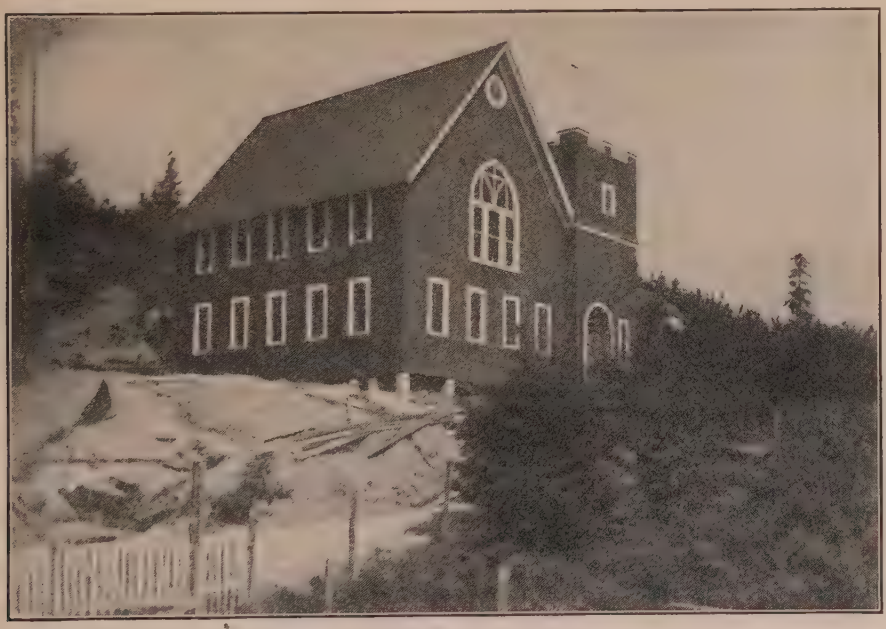
J. F. BLACKBURN,
Superintendent for Florida and Georgia.

QUICK GROWTH IN WASHINGTON

I spent a Sunday with our church at Longbranch. It was the occasion of the dedication of the new house of worship. A little more than a year

ago I made my first visit to Longbranch, at which time the Union Sunday-school of that place was brought under the supervision of our Society. This has been one of the most rapidly developing fields in our state. They have just completed and dedicated a fine house of worship, costing about $2,000, all of which is paid. The Sunday-school, Young People's Societies, and Ladies' Aid, are all in good working shape, and the church membership, now numbering about forty, is growing.

J. M. Dick,
Missionary for Washington.



LONGBRANCH CHURCH, WASHINGTON

COW BOY PREACHER

One woman, whose husband is a rancher, was much interested in having a Sunday-school and preaching. She said, "I should be very glad to have you call, but I have not invited you because my husband has no use for preachers, and I am afraid that he would insult you if you should come." The preacher said, "If that is all he does, it won't hurt."

A few days later, the ranchers joined in "rounding up" their cattle in order to brand the calves. The preacher happened over in that locality. Finding them all busy, he borrowed some overalls and a blouse and turned in to help. He had purchased a riding pony for use in his wide field. This pony has had ten years' experience in the herding business, and the experience of the pony offset the "greenness" of its rider. While rounding up some strays, he came across the rancher who was "down" on preachers. Neither knew the other. The rancher supposed the preacher was one of his neighbor's cow boys. They drove the cattle together to the branding spot, and worked together with the other ranchers, branding calves for half an hour, when some one called the preacher by name. The old rancher straightened up and looked at him with wide open eyes, and said, "I want you to come home with me to dinner." He went. The rancher's wife could not believe her eyes when she saw how cordially her husband

treated the preacher. The rancher said, "You are raising money for an organ. My wife has given you five dollars, but I want to get in on that deal myself, and here is five dollars from me." The minister said: "Now I want you to come and get your money back out of the music, and I will throw in the preaching free." The rancher went to the service the next Sunday. It was the first time in twenty-five years that he had heard a sermon. He took a front seat. The preacher asked him to take up the collection for the organ fund. The rancher enjoyed it. After the service his wife said to the preacher, "I feel like Simeon in the temple of old, who said, 'Lord, now lettest thou thy servant depart in peace,' for," said she, "I never expected to see my husband show an interest in a minister or in a religious service. He is completely revolutionized. I am so happy." This event occurred a number of weeks ago, and the old rancher is one of the most loyal and interested supporters of the work that we have in that field.

E. E. Smith,
Missionary in Montana.

SOWING AND REAPING

I visited and preached for our school at Fernvale, and found them still holding the fort. While here, met with one of our members from an Eastern city, who remarked that a few years back she never dreamed that she would be dependent upon our missionary work to have the privilege of hearing a gospel sermon, and to rejoice in our efforts in the far West. She said that while in the East she had donated to the missionary cause, and now she was reaping where she has sown.

M. C. Davis,
Missionary for Oregon.

IN ROUTT COUNTY, COLORADO

The beautiful little valley in which this school is located is far from the main road, between two great mountain ranges. The elevation of the valley is over 8,000 feet. After much difficulty in traveling to visit the families in the valley, the school was organized.

Twenty were present, one-half being adults. After a chalk-talk to the children and a Sunday-school sermon to the adults, the school was enthusiastically organized. None of the children had ever been to a religious service of any kind, and enjoyed it greatly. Preaching was so new to the children that they innocently talked out loud during the sermon, much to the chagrin of the older people. Such conduct did much to help the adults feel the need of a Sunday-school. Many among the adults had not heard a sermon for several years.

Kate H. Haus,
Missionary, Routt Co., Colorado.

ON HISTORIC GROUND

This school was gathered by Rev. J. T. Percival. It is located on what is still called Walker's Prairie, because it was on this prairie in 1838 that Rev. Elkanah Walker and Rev. Cushing Eels first located the Mission to Indians for the American Board. It was from there that the United States troops were sent as a protection to the missionaries, and to convey them down to Oregon after the Whitman Massacre in 1843. Since that time, there has never been any organized Christian work on the prairie, but now there is a large number of people living there. Information came to us from one of our pastors who, though quite willing to take care of that work, did not feel that he had time to give, from his four other out-stations, to gather the people and organize a Sunday-school.

It is a very fertile part of our State, and with some religious cultivation it will make a prosperous community. Good will come out of this Sunday-school organization, and we shall try to visit it again before winter sets in.

Samuel Greene,
Superintendent for Washington.

IN A SEPTEMBER SNOW-STORM

After an all-night snow, twenty-one people gathered in the Robey schoolhouse, which is also a private home. There were eight men, six women, and seven children. A happy, intelligent, hearty people who were trying to look the snow hopefully in the face. It has cost them years of hard labor to bring their ranches to their present state, and this season the crops were fine—now the snow. Not one is wealthy, and few have a home of any size or worth, and much had been expected from this year's crops. They certainly need sympathy. Gladly did they organize, realizing how much it meant to them spiritually and socially. They are seventy-five miles from the nearest railroad, off the stage road ten miles. They have not had a service since the creek was settled, over eight years ago. The children know nothing about Sunday-school, and to them the whole service was a novelty. But all enjoyed the services immensely and were loath to leave when they were over. I thank God for the privilege of ministering to these people.

KATE H. HAUS,
Missionary, Routt Co., Colorado.

LOUISIANA AND TEXAS

Your Superintendent arrived at a little out-of-the-way station on one of the railroads of North Louisiana, at nine o'clock in the morning, having taken a "before daylight special" from Shreveport. Here he was met by a faithful worker, who had already driven twenty-six miles. After another ride of seven miles we reached one of the settlements. After a late dinner and a few hours' rest we started to attend and conduct a Saturday night service. We walked a mile and a half through the forest, with no light but the stars. Reaching the little meeting-house we had the pleasure of preaching to a fine company of young people. On Sunday morning we were greeted by a house full of men and women, boys and girls, all eager to learn.

At this point a fine Sunday-school is maintained by our workers. The school has a genuine missionary spirit, and is reaching out into the neglected regions around.

The afternoon was spent in making a twenty-seven mile journey, to our evening appointment, over poorly constructed and illy kept timber roads. We had barely time to eat a hasty supper and then hurry on foot to a little church in the woods. A hundred people had gathered, and the earnest prayers and testimonies bore eloquent testimony to the power of the Gospel.

Here, too, we have a flourishing Sunday-school and church. From this one plant have gone out workers who have organized a half-dozen or more Sunday-schools. These workers are often poorly qualified for the work, yet God is blessing their labors. The question repeatedly thrusts itself upon us, What could we not do in this vast region, so needy, so ready, had we the men and means. Shall we enter these Open Doors and occupy for the sake of our Lord and Master?

Sunday was spent with the church and Sunday-school at Morrill, Texas, and I was made glad with the knowledge of the work being done in the Sunday-school. The church has been pastorless for some time, but the work has gone steadily on under the direction of the officers and teachers in the Sunday-school. The workers are anxious that some work of organization be done in the region about them.

Three new schools organized, and two reorganized, is the record of our workers in Van Zandt county for the past six weeks. Many other points, equally needy, could be reached if we could only follow up the work.

JOHN B. GONZALES,
Superintendent for Texas and Louisiana.

THE CONGREGATIONAL EDUCATION SOCIETY

Office: 14 Beacon Street, Boston, Mass.

President, Wm. R. Campbell, D.D.; Vice-President, Henry C. King, D.D.; Corresponding Secretary, Rev. Edward S. Tead; Treasurer, S. F. Wilkins; Western Field Secretary, Theo. Clifton, D.D., 153 La Salle Street, Chicago; Field Superintendents: Utah, Rev. S. H. Goodwin, Provo; New Mexico, J. H. Heald, D.D., Albuquerque.

IS IT WORTH WHILE? YES

By Rev. Malcolm Dana, Hallowell, Maine.

"Is the work worth while?" This question has been asked me concerning the work of our Congregational Education Society as I was privileged to see it during recent sojourn in the Territory. I answer unhesitatingly —yes, and am ready to give a reason for the faith that is in me. I am even an enthusiast and prone to sing in all sincerity, "Oh, for a thousand tongues to sing."

For there is need that the people should know.

Indeed, I would suggest a series of winter excursions. It would be a grand enterprisė could Secretary Tead make up personally conducted parties from the membership of our churches and take them out along the Santa Fe system amidst the wonders of nature but for purpose of visiting our mission schools along that railroad from

ON THE ROAD TO CUBERO, N. M.

Albuquerque to the Arizona border.

The work is worth while because of the workers. The red-letter day of my ministry was that on which I met Superintendent Heald and his missionary family—representatives of our mission schools—at the New Mexico Association last April. So much is written in these days about the vocational that one is led to wonder if man does not live by "bread alone" and for it. Our teachers are as capable as any I have ever met and more earnest and consecrated. They are possessed by a great passion for humanity and embued with a great sense of mission. The value of an immortal soul is appreciated and they believe still that man's chief end is to glorify God and enjoy him forever. With such profound belief in their work what wonder that in disposition these workers reflect the glories of the New Mexico sunshine.

I heard and saw nothing of the "rut," "drudge" or "routine" so often deplored. Compelled to experience isolation and much aloneness, they did not appear to feel themselves as those to be pitied. They are loyal to their Territory and work. Spending and being spent seemed not so much a task as a rare privilege and joy.

The work is worth while because of its character. New Mexico is preëminent for its bigness. Our work might appear small even to insignificance. It is largely unseen and unheralded. But it is not unfelt. Still waters run deep and mighty rivers are fed by unseen and unknown springs. Quality is the present emphasis, building for a day when quantity will be made possible by a more interested and generous church. Sociologists are advocating the adaptation of the Settlement idea to the rural community. Our schools are essentially settlements (and Christian) in remote corners. We hear the fact deplored that the church is no longer center to the social life of the community. Our mission schools are vitally central in the life of the places where they exist.

Their work, too, is scientific. It is based upon a study and knowledge of conditions, a taking into account of the whole man—physical, intellectual

CUBERO. OUR SCHOOL IN CENTER OF PICTURE

and moral—and the whole life process. The work is sanely philanthropic, teaching the people to first help themselves. It is eminently patriotic, seeking to train child, to do a part in making New Mexico worthy of statehood, and when that day shall come—the brightest star in the constellation of Old Glory.

The work is worth while because constructive. The great work of our schools does not appear on the surface. They have given up life in order to find it.

Protestant in auspices, and educational in character, it might be expected that the Catholic authorities would try to discredit our work. Such has been the tact and wisdom of our workers they have been unable to do this. But this has come to pass. Our schools have taught a generation what a school should be. And those not partial to the mission school have demanded that the public schools be brought up to its high grade of efficiency. At this point our workers have shown no bitterness or spirit of rivalry, but one of coöperation. It has, however, led to a differentiation in the work of the mission school.

The industrial is emphasized. Effort is now toward the development of a uniform industrial course in other mission schools, leading up to the advance work offered by Rio Grande Industrial School at Albuquerque. This work of educating heart, head and hand is increasingly effective.

The work is worth while because expansive. Our schools leaven the communities in which they exist. The leaven goes out to work in other places. Pupils move away. Soon requests come in for singing books like those used in our schools, and other helps. Sunday-schools are started without knowledge that they are that. These pupils are sought for as teachers in the places to which they go. Books, methods and aims must be those they have been trained to in the mission school. Our schools reach the girls most largely and effectively. These become wives and mothers all too early. But what they have learned of the home life and custom of the mission workers, they take with them to make their own homes more what they should be. Mission trained girls are not uncoveted as home makers.

The work is worth while because influential. The most telling force for good after all emanates from the lives our mission workers live while mixing familiarly and helpfully among the people about them. Every possible service is welcomed as an opportunity worth seizing. The home life and customs of the mission communities have been powerfully effected. The Christian and Protestant religion is in daily contrast. Though not as yet largely embraced, it is universally trusted. And the day is surely coming for a distinctly evangelistic effort. Already precept is welcomed from our workers as well as example. Our missionaries Moya and Hernandez are welcomed in family visitation and even more formal services of worship.

Is it worth while? Facts rather than arguments are ready for answer, but more insistent, the invitation of old, "Come and see!"

Note.—Mr. Dana recently took an extended trip in New Mexico and visited the schools under the Society's care. The Editor takes the liberty of approving the suggestion of Mr. Dana that our pastors take the trip to this "sunshine land," to see its need and encourage our workers.

AN INTERESTING FACT

It is worthy of more than passing notice that so many pastors in active service have received assistance from the Education Society while studying for the ministry. The names have been compiled from the last Year-Book. By districts the list is as follows:

EASTERN DISTRICT.

Connecticut	104	New York	55
Maine	56	Pennsylvania	12
Massachusetts	250	Rhode Island	5
New Hampshire	42	Vermont	37
New Jersey	9		
		Total	570

WESTERN DISTRICT.

Arizona	1	New Mexico	1
California	63	North Dakota	17
Colorado	8	Oklahoma	3
Idaho	5	Ohio	42
Illinois	63	Oregon	9
Indiana	1	South Dakota	13
Iowa	43	Utah	1
Kansas	17	Washington	27
Michigan	29	Wisconsin	29
Minnesota	21	Wyoming	3
Montana	6		
Nebraska	50	Total	452

SOUTHERN DISTRICT.

Alabama	1	North Carolina	8
Florida	6	South Carolina	1
Georgia	6	Tennessee	7
Kentucky	4	Texas	1
Louisiana	2	Virginia	1
Missouri	12		
		Total	57

Also twenty-seven missionaries of the American Board now serving in foreign lands. In other words a little over 25 per cent. of the ministers in active work in the Congregational body in this country have received pecuniary assistance from the Education Society.

KINGFISHER'S NEW PRESIDENT

Rev. Calvin Blodgett Moody, D.D., of Bristol, Connecticut, has accepted a call to become the President of Kingfisher College.

Mr. Moody was born in Waterbury, Vermont, October 26, 1855, and is the son of George W. and Lucia Eddy Moody.

He prepared for college at Montpelier Seminary. He was graduated from Middlebury College in 1887, and Hartford Theological Seminary in 1880. He was married July 9th, 1880, to Miss Fanny Ellen Kingsley, at Vergennes, Vermont.

His first pastorate was over the First Church in Center Harbor, N. H., where he was ordained August 5th, 1880. His other charges have been Barton, Vt., Osage, Iowa, Pilgrim Church, Minneapolis, Minnesota, Syracuse, New York, and Bristol, Connecticut.

Mr. Moody brings to this office a broad and accurate scholarship, executive ability, tact in dealing with men, and a peculiar fitness in administration. He believes thoroughly in Kingfisher College and its great possibilities.

REV. CALVIN BLODGETT MOODY, D.D.

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

Office: 287 Fourth Avenue, New York.

Henry A. Stimson, D.D., President; William A. Rice, D.D., Secretary; B. H. Fancher, Treasurer.

THE CHRISTMAS FUND

THE approaching Christmas will be the eighth at which this Board has received from the friends of the aged ministers or their widows, a fund to be distributed at this glad festival of the birth of the Savior whom they and we serve. Last Christmas, the seventh, their friends made a special rally and gave us $580 for Christmas gifts in money to be supplemental to their pensions. We were able for the first time to remember each one of our pensioners residing in the United States, with an extra gift of from five to twenty-five dollars.

It was a source of delight to the Secretary to be the medium of the committee of the Board by whom these checks were sent out, each with a special letter of greeting. But that part of the privilege which was the most cheering was the reading of the acknowledgments, so full of gratitude and praise to God for this blessing, which had come to them in the name of the holy Child Jesus. These gifts lightened many a burden, were so timely as to lead some to say "it seemed as if the money came direct from heaven, in answer to prayer."

Now, we wish to repeat this great and useful service this year. The regular pensions are so insufficient, the need is so great, the persons to be benefited so worthy, this appeal ought to come home to every heart.

Here is an opportunity to bestow a Christmas token upon one who can make no return in kind. It will be a clear case of giving unselfishly in His Name and for His Sake. And it will be to one of His own disciples.

Prompt response is requested on the part of our friends as all our checks should be in the mails at least by the 20th of December. The Secretary will be glad to give any information on request. Send for our Christmas Leaflet.

FISCAL YEAR CLOSED

When this copy of THE AMERICAN MISSIONARY is received by its subscribers, the books for the fiscal year ending November 30th will have been closed. This item, however, is written too early in November to give the statement for the year. It will appear in the January number. The receipts for October have been encouraging. So they were in September, as announced last month. We have every reason to believe that those for November will also be encouraging and that the year's results will compare favorably with those of 1908.

More and more the hope of Ministerial Relief must lie in the Apportionment Plan. Every church should have a part, by an annual offering, in caring for the veterans. The Apportionment Plan affords the opportunity to both pastor and church to systematically sustain this work.

Then for the Endowment Fund, a field is offered for the individual giver to bestow generous sums and for remembrance by bequest.

A DELICATE SUBJECT

From time to time we are requested to be more specific, to go more into details, to present cases more in the concrete in these columns, with regard to the Board's pensioners. One pastor in a recent letter thought it might be well to take the churches more into our confidence.

We have no doubt that if we could give the facts more in detail and present names and residences, faces and figures, as can be done in presenting the work of the home missionary, or the A. M. A. worker in the South and elsewhere, or the missionary on the foreign field, it would arouse a larger interest. But the Board of Relief is dealing with men and women whose work is finished, who are laid aside, who are poor and needy, but who are in the main educated, cultured, refined and sensitive people. They feel their position most keenly. They do not wish their infirmities published upon the housetops.

In addition to this we must consider the ministers and their wives who are now in the active service, who are members of the same profession as the veterans, and are rapidly moving on to that sphere themselves. We find in speaking from pulpits or before associations and conferences, where not infrequently pensioners are present and where pastors are always present, we must speak with reserve and delicacy, with consideration, affection and honor. Ministerial Relief cannot be exploited as some other forms of Christian work.

Still there is something to be said on the other side. It is no crime to be poor. No one ever had a better excuse for being poor and in need in old age than a minister. He has labored in a profession where the salaries are very inadequate and the demands upon the purse very large. His life has been consecrated to the service of others and not to his own welfare. He has given himself and his all to help his fellows. To be helped in the time of old age is not alms, not charity, but justice. We regard the roll of pensioners of the Board of Relief as a roll of honor. It is nothing to be ashamed of. And so far as these royal saints of the holy war in which they were engaged for life are willing we will introduce them to the readers of this magazine in such setting forth of specific facts as may be in keeping with dignity and self-respect.

We would be glad of the privilege of an occasional picture of some of our pensioners, not necessarily giving their names or residence, nor even saying they are pensioners, but rather giving some account of what they had done in the past and of their present condition.

Sojourner Truth used to sell photographs of herself in connection with her lectures. She was very old. And she had printed under each photograph these words; "I sell the shadow to sustain the substance." We do not ask our pensioners to sell their photographs, but we know some of these faces, so noble and attractive that they would adorn these pages and our leaflets, and they would aid in securing money to sustain the substance.

CLOTHING

This Board has found it very helpful, in ministering to some of the most needy of its friends, to supplement the insufficient pensions by gifts of clothing. We have on hand now about fifty applications for garments, bedding and other household articles. We can use articles in good condition and of respectable appearance. We invite correspondence. Articles of clothing can be shipped to this office, 287 Fourth Avenue, room 523, New York, by express prepaid, which we will assort, assign and forward. Women's Societies desiring to send boxes or barrels will be furnished with names on application to Secretary Rice.

NATIONAL FEDERATION OF WOMAN'S CONGREGATIONAL STATE HOME MISSIONARY ORGANIZATIONS

President—
Mrs. B. W. Firman
1012 Iowa Street, Oak Park, Illinois
Vice-Presidents—
Mrs. James L. Hill, Salem, Massachusetts
Mrs. F. G. Eggert, Portland, Oregon
Mrs. H. B. Wey, Atlanta, Georgia

Secretary—
Mrs. G. H. Schneider
1560 Adams Street, Chicago, Ill.
Treasurer—
Mrs. H. A. Flint
604 Willis Avenue, Syracuse, New York
Editorial Secretary—
Mrs. L. P. Rowland
369 Fountain St., Grand Rapids, Mich.

PROGRAM FOR W. H. M. U.

December, 1909.

THE PASSING OF THE SAGE BRUSH.

Congregational Home Missionary Society.

I. The Call of the Desert.
   (a) The Value of Aridity.
   (b) Irrigation Projects.
   (c) Some Concrete Examples.

II. When Our Country is Fifty Years Older.
   (a) Agriculture the Basis of Civilization.
   (b) Ultimate America.
   (c) The Need of Coöperation.

III. The Call of the Home Field.
   (a) Home Building in the Far West.
   (b) Colonization and Home Missions.
   (c) A Nation Evangelized.

A book of special value, *The Conquest of Arid America*, by William E. Smythe, furnishes the key to this topic. This book is warmly endorsed by the Home Missionary Society, and is included in Forward Mission Study Reference Library, No. 11, for the Study of The Frontier; nine carefully selected volumes for $5, which is less than half price. It will be found in our public libraries. The book is wonderfully prophetic. The writer says:

"In our review of the states and territories, which compose undeveloped America, we shall behold their material achievement, and the state of their civilization at the close of the present century, and the wide opportunities that wait upon the future."

Speaking of Western America, he says:

"It lies there now a clean, blank page, awaiting the makers of history, the goodly heritage of our people."

Mr. Smythe tells us that the 97th meridian divides the United States almost exactly into halves. Sixty-four million people dwell east of that line, and only a tithe of that number west of it, in what is far the better and more promising part of our country. He also surprises us by stating that arid lands are far superior to humid lands, because of the character of the soil, supporting his statement by the assertion that "A limestone country is always a rich country," but the chief blessing lies in the fact that "it compels the use of irrigation, and irrigation is a miracle." Read Mr. Smythe's chapter on this subject.

Anyone having access to *The National Geographic Magazine* for April, 1908, will find a most fascinating and authentic story of eleven great irrigation projects. This means the construction of new roads, the introduction of telephones, and the building and operating of mills.

Take Arizona as a single example of the result of this work. Some one

has called it "The land that God forgot"; but one writer says:

"Settlers are already erecting their homes on the desert, and soon we shall call this the land that God remembered; for with water from those distant mountains, stored in vast reservoirs, and led through a thousand miles of canals and ditches, the desert will smile, oases of green will spring forth, and homes of beauty and peace will dot the landscape."

"The Crude Strength of Idaho," "The Potential Greatness of Nevada," "The Pleasant Land of Utah," are significant titles of Mr. Smythe's chapters.

Excellent literature can be supplied by the Congregational Home Missionary Society. Address Miss Miriam L. Woodberry, 287 Fourth Avenue, New York. There are past numbers of the *Home Missionary* and *Church Building Quarterly*, also *The American Frontier of To-day, Creating a Frontier, Awheel and Afoot in Mormondom, Winning Men to Christ on the Home Mission Field*, and others of equal value.

OUR FELLOWSHIP AT ELGIN

(A word from one who was present.)

Federation is the spirit of this age. Nowhere was this better exemplified than in the recent meeting at Elgin. Representatives from at least fifteen states were present to take part in the deliberations. Such an eagerness to gain ideas, to compare methods, to give to others profitable suggestions, pervaded the business meetings, that it was evident the weaker states, the newer organizations, had elements of strength in their policy for the stronger, older Unions, as well as the reverse.

The exhibit of literature published by the individual states was full of interest.

The broad sympathy of those present, for missions at home and abroad, was splendidly set forth in two ways. Dr. Meda Hess, of New Mexico, who has formerly rendered such notable service in Turkey, was cordially commended to the various Unions as one who might fittingly be supported, although the Federation, with its loyalty to all the Homeland Societies, felt that it could not adopt her as its own particular missionary.

Again, at the "Sisterhood Banquet," when all the women had luncheon informally, with a few impromptu speeches, a memorable feature was the draping of our beautiful flag about the person of Miss Dorothy Firman, daughter of our beloved President, Mrs. B. W. Firman, who was soon to sail for foreign missionary service in Arabia.

One speaker said "Surely, the Federation, in the providence of God, has come to the Kingdom in such a time as this, that He might lay His hand upon her, as our leader, who has consecrated to Him her all."

L. A. W.

THANK OFFERING

Many, perhaps most, of our auxiliaries hold at this season an annual missionary Thank Offering service. It would be helpful to know how this is observed in the several societies. One church, in the Middle West, with more than 900 members, celebrates this anniversary by a supper. Every one is invited; supper is served without charge. An address is given by some strong speaker—this year by the new pastor. The offering from each guest is received in an envelope. Missionary intelligence and missionary enthusiasm are stimulated and every one has a share in the offering and an opportunity to be generous.

NATIONAL FEDERATION WOMAN'S CONGREGATIONAL STATE HOME MISSIONARY ORGANIZATIONS

President, Mrs. B. W. Firman, Oak Park, Ill.
Secretary, Mrs. G. H. Schneider, Chicago, Ill.
Treasurer, Mrs. H. A. Flint, Syracuse, N. Y.

Vice-Presidents:
Mrs. James L. Hill, Salem, Mass.
Mrs. F. Eggert, Portland, Ore.
Mrs. H. B. Wey, Atlanta, Ga.

Woman's State Organizations

MAINE

Woman's Maine Missionary Union.
President—Mrs. J. R. Libby, 109 Danforth St., Portland.
Secretary—Mrs. Mary A. Libby, 95 Park St., Portland.
Treasurer—Mrs. Helen W. Davis, Yarmouth.

NEW HAMPSHIRE

Female Cent. Inst'n and Home Miss. Union.
President—Mrs. Mary E. Lund, 137 N. State St., Concord.
Secretary—Miss Caroline E. Whitcomb, 192 Roxbury St., Keene.
Treasurer—Miss A. A. McFarland, 196 N. Main St., Concord.

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Treasurer—Mrs. Charles H. Thompson, Brattleboro.
Sec. Y. P. Dept.—Mrs. E. L. Wyman, Manchester Centre.
Sec. Jr. Dept.—Mrs. E. F. Palmer, Jr., Waterbury.

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Secretary—Miss M. C. E. Jackson, 607 Congregational House, Boston.
Treasurer—Miss Lizzie D. White, 607 Congregational House, Boston.

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Secretary—Mrs. Charles R. Childs, 11 Marshall St., Hartford.
Treasurer—Mrs. James B. Thomson, 92 Lincoln St., New Britain.
Sec. Jr. Dept.—Mrs. Clarence H. Wickham, Box 645, Hartford.

NEW YORK

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Secretary—Mrs. Charles H. Dickinson, Woodcliff-on-Hudson, Weehawken, N. J.
Treasurer—Mrs. J. J. Pearsall, 153 Decatur St., Brooklyn.
Sec. Y. P. Dept.—Mrs. Edward B. Gaylord, 228 Fitch St., Syracuse.

NEW JERSEY

Woman's Home Missionary Union of the New Jersey Association.
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Secretary—Mrs. Allen H. Still, Westfield.
Treasurer—Mrs. Willard E. Buell, 1439 Newton St., Mount Pleasant, Washington, D. C.

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Secretary—Mrs. Jane M. Nevins, Lansford.
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Treasurer—Mrs. C. A. Lewis, Mt. Dora.

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Secretary—Mrs. E. Guy Snell, Mobile.
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Treasurer—Mrs. J. C. Napier, 514 Capitol Ave., Nashville.

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Secretary—Miss Meothilde Cabrere, 527 S. Liberty St., New Orleans.
Treasurer—Miss Lena Babcock, 2420 Canal St., New Orleans.

ACKNOWLEDGMENTS OF RECEIPTS

Congregational Home Missionary Society

J. T. Brinckerhoff, Assistant Treasurer

October, 1909

MAINE—$224.04.
Maine Miss'y Society, W. P. Hubbard, Treas., 107.79.
Farmington: Rev. R. H. Clapp, 1. **North Yarmouth:** 12. **Portland:** A Friend, 75.50; J. H. Dow, 10. **Skowhegan:** Woman's Miss'y Soc., 17.75.

NEW HAMPSHIRE—$132.49.
New Hampshire H. M. Society, A. B. Cross, Treas., 25.48.
Antrim: Mrs. M. French, 1. **Claremont:** 35.60. **Deerfield Center:** A Friend, 10. **Lyme:** S. S., 7.84. **New Ipswich:** Children's Soc., 5. **Rindge:** 5; First, 25. **West Lebanon:** 17.57.

VERMONT—$61.90.
Bradford: 25.32. **Cabot:** 12. **Ludlow:** 1.78. **Putney:** 4. **Strafford:** Mrs. F. H. West, 1. **Waterbury:** 6.21. **Westminster:** 11.59.

MASSACHUSETTS—$2,840.60 (of which legacies, $1,017.10).
Amesbury: Un., 6.60. **Ashby:** Mrs. J. H. Hayward, 1. **Barre:** Mrs. J. H. Goddard, 2. **Becket:** Second, A Friend, 5. **Billerica:** 8.11. **Brookline:** Mrs. Jos. H. White, 5. **Boston:** Park St., 136.32; A Friend, 50. **Brookfield:** Estate of W. H. Horne, 17.10. **Byfield:** 8. **Chelmsford Center:** C. E., 6. **Colchester:** Miss M. C. McLean, 2. **Danvers:** Miss C. Conant, 2. **Dorchester:** Second, 41.13; E. Torrey, 250. **Easthampton:** First, 14.89. **Enfield:** Mrs. H. M. Smith, 50. **Fitchburg:** Mrs. A. C. Kendall, 5. **Gardner:** M. H. Creed, 2. **Haverhill:** A. E. Welch, 2. **Interlachen:** Mrs. L. W. Converse, 10. **Leominster:** F. A. Whitney, 15. **Lowell:** Pawtucket, 17.26. **Medfield:** A Friend, 18. **Mittineague:** 20.40. **Monson:** 19.83. **Montague:** S. S., 2.76. **Newton:** First, 40.11. **Southampton:** 26.13. **Springfield:** South, 22.45. **Taunton:** Estate of Mrs. A. B. Luscombe, 1,000. **Waltham:** C. Warren, 10. **Westfield:** G. T. Slauter, 1. **Whitinsville:** A. F. Whitin, 150. **Worcester:** Piedmont, 8; Miss A. J. Bradley, 50. **Wrentham:** 21.51.
Woman's H. M. Assoc., Miss E. A. Smith, Asst. Treas., 794.

RHODE ISLAND—$72.62.
East Providence: Riverside, 3.82. **Providence:** Benef., 40.80; Mrs. J. J. Bellows, 2; D. P. Moulton, 25; W. C. Stanton, 1.

CONNECTICUT—$1,455.84.
Miss'y Society of Connecticut, Rev. J. S. Ives, Treas., 238.22.
Bethel: A Friend, 50. **Bridgeport:** South C. E., 5.85. **Chaplin:** J. Clark, 5. **Connecticut:** A Friend, 50. **Eastford:** Mrs. M. L. Warren, 1. **Hartford:** Mrs. J. W. Cooke, 25; E. M. Ney, 10. **Kent:** Mrs. J. L. Roberts, 1. **Meriden:** J. R. Rees, 1. **Milton:** 16. **New Haven:** Shelton Ave. S. S., 8; Mrs. J. M. B. Dwight, 25. **New London:** Second, 669.63. **New Milford:** Miss M. Curtis, 1. **Norwich:** H. W. Gallup, 1. **Old Lyme:** First, 75.82. **Pine Orchard:** F. C. Bradley, 10. **Shelton:** 21.04. **South Britain:** 50. **Southington:** Mrs. S. E. Whiting, 1. **Stony Creek:** 25. **Stratford:** 21.50. **Warren:** 14.50. **Waterbury:** H. E. Chase, 15. **Westchester:** 4.57. **West Hartford:** A Friend, 8.75. **Wethersfield:** Mrs. J. L. Welles, 2. **Willimantic:** 59.72. **Woodbridge:** R. C. Newton, 2. **Woodstock:** First, 18.24.
W. H. M. U., Mrs. J. B. Thomson, Treas., 19.

NEW YORK—$215.55 (of which legacy, $25).
Angola: A. H. Ames, 5. **Aquebogue,** 13.06. **Canandaigua:** Estate of Esther Kibbe, 25. **Cortland:** H. E. Ranner, 70. **East Bloomfield:** First, 23.26. **Franklin:** J. A. Parsons, 5. **Honeoye:** 14. **Ithaca:** First, 11.90. **Millbrook:** Dr. Root, 2. **Orient:** 30. **Rensselaer Falls:** First, 12.33. **Rocky Point:** C. E., 3. **Sherburne:** Mrs. M. E. Lathrop, 1.

NEW JERSEY—$638.50.
Jersey City: Finnish Luth. Beth., 2.50. **New Jersey:** "K.," 125. **Orange:** Orange Valley W. M. S., 5. **Plainfield:** Swedish Evan. Pilgrim, 6.
Woman's H. M. Union, N. J. Assoc., Mrs. W. C. Buell, Treas., 500.

PENNSYLVANIA—$8.
Pittsburg: Plymouth, 1.50; Swedes, 4. **Renovo:** Swedes, 2.50.

WEST VIRGINIA—$13.35.
Huntington: First, 13.35.

GEORGIA—$325.80 (of which legacy, $300).
Atlanta: Estate of Mrs. Nancy Brewer, 300. **Baxley:** Friendship, 1.25. **Cedartown:** First, 1.50. **Dawsonville:** Holly Creek and Suches: Pleasant Union, 2. **Fort Valley:** Society Hill, 4.80. **Junction City:** 3. **Lifsey:** Liberty Chapel, 5.25. **Powersville:** Allen's Chapel, 8.

ALABAMA—$10.35.
Clio: New Hope, Henderson, Wesley Chapel and Goshen, 2.75. **Red Level:** 2.10. **Tallassee:** First, 50c. **Woodville:** P. M. Green. 5.

LOUISIANA—$3.75.
Eros: Equality, 3.75.

FLORIDA—$7.25.
Interlachen: 2.25; Rev. S. J. Townsend, 5.

TEXAS—$148.50.
Received by Rev. J. B. Gonzales, Dallas, E. M. Powell, 100.
Dallas: Central, 40. **Fruitvale:** Roundflat, 2. **Pruitt and Galena:** 1.50. **Willspoint:** Rainey's Chapel, 5.

OKLAHOMA—$37.76.
Agra: First, 4.43. **Kingfisher:** 33.33.

TENNESSEE—$25.
Nashville: Fisk University, 25.

OHIO—$152.36.
Cong. Conf. Ohio, J. G. Fraser, Treas., 114.10.
Shandon: 13.26. **Toledo:** Mrs. H. Tracy, 25.

INDIANA—$292.59.
Highlands: First, 2. **Porter:** 25.
Woman's H. M. Un., Mrs. A. D. Davis, Treas., 265.59.

ILLINOIS—$17.03.
Abington: 17.03.

MISSOURI—$11.
Springfield: German, 11.

MICHIGAN—$8.45.
Mich. Cong. Conf., C. A. Gower, Treas., 7.45.
Olivet: Mrs. G. W. Keyes, 1.

WISCONSIN—$20.75.
Genoa Junction: 20.75.

IOWA—$115.
Iowa H. M. Soc., A. D. Merrill, Treas., 90.
Minden: First, German, 25.

MINNESOTA—$1,958.16.
Received by Rev. G. R. Merrill, D.D.: Benson, Pilgrim, 3; Biwabik Circuit, 29.70; Fertile, 12; Minneapolis, First, 18.73; Fifth Ave., 70; Plymouth, 109.80; A. P. Stacy, special, for Biwabik Circuit, 20.30; St. Paul, People's, 50; Olivet, 21. Total, $334.53.
Alexander: C. H. Hatter, 10. **Biwabik:** 15. **Cannon Falls:** Swedes, 1.50. **French Lake:** Swedes, 1.50. **Kasota:** Swedes, 3.20. **Mankato:** Swedes, 2.69. **Minneapolis:** First, 106.27. **New Brighton:** First, 2.50. **New York Mills:** First, 1. **St. Paul:** German, 2; Park, A Friend, 3; University Ave., 12.50. **Sherburn:** 2.50. **Shevlin:** 8.63. **Taopi:** 2.
Woman's H. M. Un., Mrs. C. D. Siehl, Treas.: **Alexandria:** Aux., 37. **Anoka:** Aux., 7. **Austin:** Aux., 32.80. **Bagley:** Aux., 1. **Belgrade:** Aux., 2. **Benson:** Aux., 5. **Cannon Falls:** Aux., 16.55. **Claremont:** Aux., 1. **Cottage Grove:** Aux., 1. **Crookston:** Aux., 33.71. **Duluth:** Pilgrim Aux., 50. **Edgerton:** Aux., 2. **Elk River:** Aux., 1. **Ellsworth:** Aux., 2. **Excelsior:** Aux., 2. **Fairmont:** Aux., 23.20. **Faribault:** Aux., 96.74. **Felton:** S. S., 3.25. **Fergus Falls:** Aux., 21. **Freeborn:** Aux., 8. **Glencoe:** Aux., 1; C. E., 1. **Glenwood:** 7.79. **Grand Meadow:** Aux., 3.50. **Granite Falls:** Aux., 1. **Granada:** Aux., 1. **Hancock:** Aux., 3. **Hasty:** Aux., 4. **Hawley:** Aux., 2. **Hopkins:** Aux., 1.75. **Lake City:** Aux., 21; C. E., 15. **Marietta:** Aux., 2. **Marshall:** Aux., 29. **Minneapolis:** Bethany, Aux., 5.75; Fifth Aux., 40; First Aux., 62.11; Forest Heights, Aux., 6; Fremont Ave., Aux., 3; Linden Hills, Aux., 5; Lowery Hill, Aux., 44.37; Lyndale, Aux., 10; C. E., 7.50; Minnehaha S. S., 1; Open Door, Aux., 5; Park Ave., Aux., 35.05; Pilgrim, Aux., 45.38; Plymouth, Aux., 65; Thirty-eight St., Aux., 14.25; Vine, Aux., 4.50. **Montevideo:** Aux., 16. **Moorhead:** Aux., 5. **Morris:** Aux., 16.25. **Morristown:** Aux., 1.50. **New Ulm:** Aux., 6. **Northfield:** Aux., 110. **Owatonna:** Aux., 69.46. **Plainview:** Aux., 10. **Rose Creek:** Aux., 1. **St. Paul:** Bethany, Mrs. Morris, 2; Olivet, Aux., 18.50; Pacific, Aux., 2; Plymouth, 10. **Sauk Centre:** Aux., 6. **Sleepy Eye:** Aux., 16. **Spring Valley:** Aux., 38; C. E., 15. **Stewartsville:** Aux., 4. Thank-offering Fund, 170.23. **Turtle River:** Aux., 2. **Wadena:** Aux., 6; C. E., 10. **Waseca:** Aux., 4.20. **Winona:** Aux., 108. Total, $1,449.34.

NEBRASKA—$128.50.
Neb. H. M. Soc., Rev. S. I. Hanford, Treas., 50.
Crete: Ger., 15. **Grand Island:** German Free Evan., 2.50. **Kraemer:** Olive Branch, German, 15. **Lincoln:** First, German, 20. **Princeton,** German, 20. **Wolbach:** German, 6.

NORTH DAKOTA—$141.46.
Blaisdell: S. S., 1.30. **Bowman:** First, 5. **Drake:** 3.36. **Gackle:** Ger., 4.10. **Granville:** 1.32. **Kulm:** Two Friends, 75. **Palermo:** S. S., 2.40. **Scranton:** 1.20. **Stowers and Lloyd:** 3.03. **Streeter:** Ger., 2.50; Ger. Ch., 3.50. **Woburn** and **Foothills:** 6.
Woman's Home Miss. Soc., by Mrs. E. H. Stickney, Treas.: **Abercrombie:** Miss. Soc., 5. **Anamoose:** Miss. Soc., 2.50. **Caledonia:** Ladies' Soc., 5.25. **Carrington:** Junior Soc., 4; A. Friend, 1. **Elbowoods:** Mission Girls, 2.50. **Fargo:** First Miss. Soc., 5. **Michigan:** Miss. Soc., 5. **Minot:** Miss. Soc., 2.50. Total, 32.75.

SOUTH DAKOTA—$18.50.
Keystone: 5. **Meckling:** 11. **Vale, Lower Blaine** and **Empire:** 2.50.

COLORADO—$127.38.
Arriba: 3.42. **Berthoud:** First Ger., 5. **Brighton:** Platt Valley, 5. **Denver:** Ger., 6.44. **Flagler:** 2.25; C. E., 6.19. **Fort Morgan:** Ger., 4. **Windsor:** Ger., 5.
Colorado Woman's H. M. Soc., Mrs. Chas. Rogers, Treas.: **Ault:** 5. **Colorado City:** 3. **Colorado Sps.:** First, 40. **Denver:** First, 8; Boulevard, 5. **Grand Junction:** 8. **Longmont:** 13.58. **Pueblo:** First, 4.50. **Steamboat Sps.:** 3. Total, $90.08.

WYOMING—$23.
Big Piney and **Pinedale:** First, 10.
W. H. M. Un., Miss Edith McCrum, Treas.: **Dayton:** W. Soc., 2. **Lusk:** W. Soc., 11. Total, $13.

MONTANA—$1.55.
Bighorn: S. S., 1. **Yates:** 55c.

IDAHO—$2.50.
Challis: First, 2.50.

CALIFORNIA, NORTH—$5.
Martinez: F. Wells, 5.

CALIFORNIA, SOUTH—$250.
San Jose: A Friend, 250.

OREGON—$508.85.
Oregon H. M. Soc., D. D. Clarke, Treas.: **Forest Grove:** 40.35. **Hood River:** Riverside, 13.50. **Portland:** First, 3.45; Lad. Miss. Soc., 30; Sunnyside, 30. Total, 458.85.
Freewater: Ingle Chapel, 17. **Ione:** First, 17. **Macleay:** Willard, 2.50. **Smyrna:** 3.40. **Stafford:** German, Wm. Shatz, 7.50. **Trail:** 2.60.

WASHINGTON—$131.80.
Aberdeen: Swedes, 2.50. **Arlington:** United, 3. **Brighton** and **Seattle:** Olivet, 44.55. **Chewelah:** First, 5. **Quincy:** First, **German,** 20. **Ritzville:** First German, 40. **Richmond Beach:** 2.50. **Roy:** 14.25.

SEPTEMBER RECEIPTS.

Contributions	$8,793.08	
Legacies	1,342.10	
		$10,135.18
Interest		576.50
Literature		51.43
		$10,763.11

STATE SOCIETY RECEIPTS

New Hampshire Home Miss. Society, Alvin B. Cross, Treas. Concord Receipts for October, 1909:
Campton: 20. **Chichester:** 11.58. **Hillsboro Centre:** 6. **Hinsdale:** 4. **Wilmot:** 14.35. Total, $55.93.

MASSACHUSETTS HOME MISSIONARY SOCIETY.
Receipts in October, 1909.
Abington: C. E., 5. **Amherst:** Second, 9. **Andover:** Ballardvale, Union, 32.85. **Boston:** Finns, 14.40; Brighton, 46.23; Roxbury, Eliot, 168.36; Highland, 83.82; Dorchester, Pilgrim, 187.50; Village, 12.25; Jamaica Plain, Boylston, 16.99. **Boxford:** Second, 5. **Brackett Fund,** Income of, 41. **Brookline:** Harvard, 67.33. **Buckland:** Benev. Soc., 20. **Cambridge, No.:** 100; Pilgrim, 15.30. **Charlemont:** First, 12; **Chester Center:** S. S., 5. **Deerfield:** 6.50. **Edgartown:** 2.50. **Falmouth:** First, 53. **Fitchburg:** Finn, 7.50. **Framingham, So.:** Grace 43.50. **Greenfield:** Second, 33.75. **Gurney Fund,** Income of, 6. **Hale Fund,** Income of, 30. **Hudson:** 40; S. S., 6.32. **Huntington:** Montgomery, C. E., 5. **Hyde Park:** Friend, 5; Clarendon Hills, 3.25. **Ipswich, So.:** 45. **Lawrence, So.:** C. E., 4. **Longmeadow, East:** C. E., 2.50. **Lowell:** Estate Emily C. Battles, 500. **Lynn:** Chestnut St., 6. **Lynnfield:** Second, 2.50; South, 10. **Marsh Fund,** Income of,

2.50; South, 10. **Marsh Fund,** Income of, 29. **Marshfield Hills:** Second, 5.85. **Maynard:** Finn, 1.06. **Medford:** Mystic, 38.80. **Melrose:** 53.04. **Mendell Fund,** Income of, 10. **Methuen:** First, 12.12. **Middlefield:** 6.25. **Miller Fund,** Income of, 75. **Newton:** Eliot, 93; Center, First, 40.11. **Northbridge:** Center, 11.22. **Oxford:** First, 30. **Pittsfield, So.:** 46.65. **Plympton:** 6; Silver Lake, 3. **Quincy:** Finn: 4.62. **Raynham:** First, 15.90. **Reading:** First, 25.16. **Reed Fund,** Income of, 121. **Rockport:** First, 12.24. **Rollins Fund,** Income of, 20. **Salem:** Essex So. Con., 26.14. **Southfield:** 4.50. **So. Hadley:** Center, 16.21. **Springfield:** Hope, 10.47; Olivet, 9.25. **Taunton:** Ea., 6.67. **Wakefield:** First, 19.27. **Wall Fund,** Income of, 73. **Walpole:** 30. **Waltham:** Swede, 4.56. **Ward Hill:** 9. **Westboro:** 56.75. **Weymouth, East:** First, 25; South, Old So., 10. **Whitcomb Fund,** Income of, 93.50. **Whitin Fund,** Income of, 225. **Whiting Fund,** Income of, 105. **Whitman:** First, 13. **Whitney Fund,** Income of, 125. **Willis Fund,** Income of, 2.25. **Worcester:** Finn, 1.50; Piedmont, 14; Plymouth, 16.73. Designated for work in Mass.: **Becket. No.:** 18; **Chester,** 10.65; **Holbrook,** Winthrop, 9.65; **Lowell:** First, 10; **Malden:** Linden, 10; **E. Northfield:** Trin., 2. Designated for Italian work: **Plymouth,** Ital., 57. Designated for Scotland Ch.: **Brockton, Campello, So.,** 100. Designated for Tent Work: **Berkshire,** 1.78. Designated for salary W. S. Anderson: **Franklin Co.:** 20.85. Designated for C. H. M. S.: **Newbury:** First, 34.95.

W. H. M. A., Lizzie D. White, Treas.: Salaries, Amer. Inter. College, $140.

SUMMARY.

Regular (does not include income of funds and legacies)	$1,755.42
Designated for work in Massachusetts	60.30
Designated for Italian work	57.00
Designated for Scotland Church	100.00
Designated for tent work	1.78
Designated for salary W. S. Anderson	20.85
Designated for C. H. M. S.	34.95
W. H. M. A.	140.00
Total	$2,170.30

THE MISSIONARY SOCIETY OF CONNECTICUT.

Joel S. Ives, Treasurer, Hartford.
Receipts for October, 1909.

Bridgeport: Park, 90. **Collinsville:** Swede, 5. **Deep River:** Swede, 3.25. **East Haddam:** 20.58. **Exeter:** 7.46. **Glastonbury:** 177.76. **Haddam:** 5. **Hartford:** Swede, 5. **Madison:** 34.80. **Middle Haddam:** 8.50. **Middletown:** First, 19.67. **Middletown:** Third, 13.85. **Nepaug:** 26.10. **New Haven:** Grand Ave., 22.05; Humphrey St., 5. **New London:** First, 24.25. **North Stamford:** 5. **Plantsville:** 15.10. **Sherman:** 40. **Thomaston:** 33.77. **West Woodstock:** 16.23. **Windsor:** 5. Undesignated, $487.69. Special, $84.15. Special C. H. M. S., $11.53.

CONGREGATIONAL CONFERENCE OF OHIO.

J. G. Fraser, D.D., Treasurer, Cleveland.
Receipts for September, 1909.

Barberton: 20. **Cleveland:** Euclid Ave., 40; Hough Ave., 3. **Columbus:** Plymouth, 26.87. **Eastern Ohio Welsh Association:** 7. **Lyme:** Ch. and S. S., 18.27; Miss. Circ., 10. **Madison:** 24.65. **Marietta:** First, 200; Harmar, 12.65. **New London:** 7.07. **Oberlin:** Second, 55.19. Superintendent, Pulpit Supply, 18. **Toledo:** Birmingham, 50c. **Wayne:** 9. Total, $452.20.

From the Ohio Woman's Home Missionary Union, Mrs. G. B. Brown, Treas.: **Akron:** First, Y. L., 100; West, W. M. S., 13. **Ashland:** W. M. S., 4. **Austinburg:** 5.84. **Bellevue:** W. A., 8.50. **Berlin Heights:** W. M. S., 3.68. **Burton:** W. M. S., 1.40. **Charlestown:** C. E., 5. **Clarksfield:** W. M. S., 1.40. **Cleveland:** First, C. E., 3; North, W. M. S., 4.20; Pilgrim, W. A., 31; Puritan, W. A., 3.70; Trinity, W. A., 2.53. **Columbus:** North, W. M. S., 4.30. **Conneaut:** W. M. S., 7. **Elyria:** First, W. A., 14. **Gomer:** W. M. S., 1.68. **Greenwich:** W. M. S., 2.80. **Hudson:** W. A., 2.76. **Lock:** W. M. S., 1.40. **Mansfield:** First, W. M. S., 33.50. **Marietta:** Oak Grove, M. B., 1.40. **Marysville:** W. M. S., 5.32; C. E., 1.15; S. S., 1.12. **Mt. Vernon:** W. M. S., 10.10. **Newton Falls:** C. E., 5; Two Friends, 6. **North Ridgeville:** W. M. S., 2.80. **Oberlin:** Second, L. S., 32. **Penfield:** C. E., 1.48. **Pittsfield:** W. M. S., 5. **Plain:** W. M. S., 1.40. **Ridgeville Corners:** C. E., 1.90. **Ruggles:** W. M. S., 3.12. **Sullivan:** W. M. S., 4.90. **Sylvania:** W. M. S., 2.80. **Tallmadge:** W. M. S., 13. **Toledo:** Central, S. S., 10; C. E., 5; Second, J. M. C., 7; Washington St., W. M. S., 15. **Twinsburg:** W. M. S., 5.60; C. E., 1.80. **Unionville:** W. M. S., 2. **Wayne:** W. M. S., 1.58. **Wellington:** W. A., 12. **Youngstown:** Elm St., W. M. S., 5.91; Plymouth, W. M. S., 3.60. **Zanesville:** W. M. S., 2.80. Total, $425.47. Grand Total, $877.67.

Receipts for October, 1909.

Ashland: P., 1. **Barberton:** 30. **Cleveland:** Euclid Ave., 29.25; Emanuel, 2; Bethel Norw.-Dan., 10; Mizpah, 15; Boh. C. E., 5; Eng. C. E., 5. **Columbus:** Eastwood, 22. **Coolville:** 10.35. **Elyria:** P., 5. **Greenwich:** P., 10. **Hudson:** 33.10. **Lock:** 3.60. **Lyme:** P., 5. **Marietta:** P., 5. **Newton Falls:** 17.74. **Oberlin:** First, 60.88; P., 10. **Painesville:** 28.19. **Pierpont:** 1.; P., 1. **Ruggles:** 17.86; P., 35c. **Sandusky:** P., 5. **Steubenville:** 7; S. S., 5. **Toledo:** Washington St., 13.98; C. E., 11.22. **Twinsburg:** 27.63. **Wayland:** S. S., 3; P., 2. Total, $403.15.

From the Ohio Woman's Home Missionary Union, Mrs. G. B. Brown, Treas.: **Andover:** W. M. S., 3.64. **Ashtabula:** First, W. M. S., 14; Second, W. G., 31.25. **Belpre:** W. M. S., 3.64. **Brownhelm:** W. M. S., 2.10. **Burton:** P., 5; W. M. S., 65c. **Cincinnati:** North Fairmount, W. M. S., 8.67; Walnut Hills, C. E., 5.60. **Claridon:** W. M. S., 3.40. **Cleveland:** East Madison, W. M. S., 4.48; First, W. A., 16.80; Mizpah, W. M. S., 3; Pilgrim, W. A., 2; Trinity, W. A., 4.47; Union, C. E., 2. **Columbus:** Eastwood, W. A., 16; Plymouth, W. M. S., 18.20. **East Cleveland:** East, W. A., 3.66. **Elyria:** Second, C. E., 6. **Gustavus:** W. M. S., 1.50. **Kent:** W. M. S., 6.30. **Lima:** W. M. S., 1.30. **Lodi:** W. M. S., 5.60. **Lorain:** First, W. M. S., 17.07. **Madison:** W. M. S., 2.80. **Marietta:** Harmar, W. M. S., 4.50. **Marysville:** W. M. S., 1.42. **North Olmsted:** W. M. S., 2.94; C. E., 1.10. **Nottingham:** W. A., 2.80. **Oberlin:** Second, L. S., 11; S. S., 4.04. **Painesville:** First, W. M. S., 17.64. **Ravenna:** W. M. S., 1.72. **Springfield:** First, W. M. S., 24. **Talmadge:** W. M. S., 45c. **Toledo:** Birmingham, W. M. S., 1.96; Central, W. M. S., 12.26; First, W. M. S., 50; Second, J. M. C., 1.40. **Wakeman:** W. M. S., 3.80. **Wauseon:** J. M. C., 1.75. **Wellington:** B. and G. M. C. O., 58c. **West Williamsfield:** W. M. S., 5.60. **Windham:** W. M. S., 4.05. **York:** W. M. S., 3.36. Total, $345.50. Grand Total, $748.65.

DONATIONS OF CLOTHING, ETC.
Reported at the National Office in October, 1909.

Canandaigua, N. Y.: 2 bbls., $175; cash, $16. **Fairport, N. Y.:** W. H. M. U., 1 bbl., $66.70. **New Haven, Ct.:** Humphrey St. Ch., L. A., 1 bbl., $95. **Sherburne, N. Y.:** W. M. S., cash, $42. **Simsbury, Ct.:** First Ch. of Christ, 1 bbl., $73.58. **Southington, Ct.:** 1 bbl., $72.59.

The American Missionary Association

H. W. Hubbard, Treasurer

Receipts for October, 1909

The Daniel Hand Educational Fund for Colored People

Income for October $9,900.00

Current Receipts

MAINE—$127.88.

Alfred: Ch., 9.40. **Brewer:** First Ch., 11.81. **Bucksport:** S.S., for S. A., Grand View, Tenn., 10. **Dennysville:** Ch., 2.81. **Farmington:** First Ch., 11.21. **Limington:** Ch., 7. **Old Town:** Ch., 5. **Portland:** West Ch., 4.75. **South Gardiner:** Jr. C. E., for S. A. Fisk U., 5. **Warren:** Ch., 3.

Woman's Home Miss'y Union of Maine, Mrs. Helen W. Davis, Treas.: **Farmington:** 37.90. **Gardiner:** 4.50. **Litchfield Corners:** 11. **Portland:** High St., 4.50. Total, $57.90.

NEW HAMPSHIRE—$81.98.

(Donations, $75.36; Legacy, $6.62.)

Barrington: First Ch., 11.23. **Bethlehem:** Ch., 2.11. **Charlestown:** Evangelical Ch., 10.35. **East Jaffrey:** Ch., 18.67. **Gilmanton:** Center Ch., C. E. Soc., 5. **Harwich:** Orland Eaton, 2. **Nelson:** Ch., 8. **New Ipswich:** Forty-eighth Children's Fair, 8 (3 of which for American Highlanders). **Ossipee:** First Ch., 10.

LEGACY.

Cornish: Sarah W. Westgate, by Elwin W. Quimby, Trustee, 19.88 (Reserve Legacy, 13.26), 6.62.

VERMONT—$168.82.

Brattleboro: Mrs. Rodney P. Wheeler, for Jos. K. Brick Sch., 3. **Burlington:** First Ch., 125.17. **Richmond:** M. S. Whitcomb, for Santurce, Porto Rico, 5. **West Brattleboro:** Ch., 15.23. **West Glover:** Ch., 10.42. **Westminster West:** A Citizen, 10.

MASSACHUSETTS—$1,906.83.

(Donations, $1,740.17; Legacy, $166.66.)

Agawam: "Gleaners," for Grand View, Tenn., 10. **Ashby:** Ch., 8.70. **Attleboro Falls:** Central Ch., 15.11. **Ballardvale:** Union Ch., 33.40. **Belchertown:** Ch., 32.25. **Billerica:** Orthodox Cong. Ch., 24.25. **Blandford:** First Ch., 8. **Boston:** Dorchester, Second Ch., 26.80; Jamaica Plain, Boylston Ch., 8.44; Central Ch., 100. **Brighton:** Ch., 29.94. **Cambridge:** North Ave., Ch., 65; Pilgrim Ch., 10.70; "Thank-offering from Abery," 25. **Charlton:** A Friend, 6. **Concord:** A Friend, 10. **Dudley:** Dea. W. H. Upham, for Piano Fund, Blanche Kellogg Institute, 1. **East Bridgewater:** Union Ch., 24.37. **East Longmeadow:** C. E., 2.50. **East Weymouth:** Theresa Huntington Mission Circle, in remembrance of Marguerite Earle, for Furnishing Room at Saluda, N. C., 25. **Enfield:** Woman's Miss'y Society, 45 (30 of which to constitute Mrs. Frances Barlow, L. M.); Mrs. Henry M. Smith, 50. **Feeding Hills:** Ch., 4. **Foxboro:** Mrs. Sarah T. Cary, for Freight to Grand View, Tenn., 1.05. **Gilbertville:** Mrs. A. H. Richardson, for Freight to Grand View, Tenn., 1. **Globe Village:** Ch., 9.11. **Ipswich:** Linebrook Ch., 13.50; South Ch., 40. **Lancaster:** Ch., 17.37; Woman's Aux., for Cotton Valley, Ala., 22.50. **Marblehead:** First Ch., 73.28. **Melrose:** Ch., 46.80. **Middleboro:** First Ch., 19.05. **Middleton:** C. E., 6.71. **Millis:** Ch., 24. **Monson:** Ch., 22.03. **Newton Centre:** First Ch., 33.15. **Northampton:** First Ch. of Christ, 230.72; Edward's Ch., 5.24. **Northbridge Centre:** Ch., 4.90. **North Carver:** S. S., for Santee, Neb., 18. **Oxford:** First Ch., to const. Mrs. Julia P. Bemis, L. M., 30. **Pittsfield:** South Ch., 33.34. **Reading:** Ch., 25.16. **Rochester:** First Ch., 3. **South Framingham:** Grace Ch., 21.75; Grace Ch., S. S., 6.58. **South Hadley:** Ch., 17.91 **South Sudbury:** Mem. Ch., 4.80. **Southwick:** Ch., 3.22. **Springfield:** Olivet Ch., 11.10; Park Ch., 2.40; South Ch., 50.50. **Sturbridge:** First Ch., 16.10. **Taunton:** Winslow Ch., 15.90. **Wakefield:** Ch., 16.28. **Wellesley:** Wellesley College Y. W. C. A., for Wagon, Santee, Neb., 50. **West Brookfield:** Ch., 12. **West Newbury:** First Ch., 11. **Winchendon:** First Ch., 14. **Worcester:** Hope Ch., 4.53; Piedmont Ch., 7; Plymouth Ch., 18.55; Mrs. R. S. Keith, 10; "October 4th," for Indian M., 30.

Woman's Home Missionary Association of Mass. and R. I., Miss Lizzie D. White, Treas.: W. H. M. A., 171.18 (100 of which for Chinese Work, and 71.18 Balance of Sal. in Porto Rico).

LEGACY.

Taunton: Adeline B. Luscombe, 500 (Reserve Legacy, 333.34), 166.66.

RHODE ISLAND—$47.31.

Central Falls: Ch., 13.09. **Providence:** Beneficent Ch., 7.87; Plymouth Ch., 17. **Saylesville:** Mem. Ch., 9.35

CONNECTICUT—$1,637.95.

Ashford: Ch., 2.25. **Bridgeport:** South Ch., C. E. Soc., 8.79; Intermediate C. E., for Piano Fund, Blanche Kellogg Institute, 5. **Bristol:** Julia B. Thompson, for Tougaloo U., 25. **Coventry:** Second S. S., 7.50. **Danielson:** L. B. Soc., 5; Rev. C. H. Barber, for Piano Fund, Blanche Kellogg Institute, 1.25. **Deep River:** Mrs. Edwin Bidwell, for S. A., Joppa, Ala., 2. **Eastford:** Ch., 9. **Ellington:** Ch., 71.89. **Georgetown:** Swedish Ch., 3.61. **Glastonbury:** First Ch. of Christ, 64.85. **Goshen:** Ch., 8.66. **Haddam:** Ch., 10. **Hartford:** First Ch., 75.48; Park Ch., for Farm Dept., Grand View, Tenn., 56.25; Jonathan B. Bunce, 10. **Hebron:** First Ch., 24. **Meriden:** Constance V. Carrier, for S. A., Grand View, Tenn., 1. **Middlefield:** Ch., 20. **Milford:** First S. S., 7.88. **Mystic:** Ch., 38.37. **New Britain:** Mrs. S. A. Strong, 200. **New Haven:** Ch. of the Redeemer, 94. **New London:** Second Ch., 596.80. **Niantic:** Ch. 1. **Northford:** Ch., 10. **North Madison:** Ch., 6.61. **North Stonington:** Members of Cong'l Ch., 5. **Old Saybrook:** Ch., 6.75. **Sherman:** Ch., 25. **Southington:** First S. S., 9.76. **South Manchester:** Centre Ch., S. S., 25; Centre Ch., C. E. for Furnishing, at Saluda, N. C., 4.10. **Stamford:** A Friend, for Furnishing Room at Saluda Seminary, N. C., 5. **Stony Creek:** Ch. of Christ, 17. **Vernon Center:** Ch., 4.79. **Washington:** First Ch., 55. **Waterbury:** Second Ch.,

Women's Benevolent Soc., for Thomasville, Ga., 25. **Westford:** Ch., 5. **West Hartford:** A Friend, 10. **Wilson's:** Union Ch., C. E., for S. A., Grand View, Tenn., 10.50. **Windsor:** First Ch., 14.36.

Woman's Cong'l Home Miss'y Union of Conn., Mrs. J. B. Thomson, Treas.: **Bridgeport:** Park St. Ch., Ladies' Union, for Thomasville, Ga., 25. **Suffield:** H. M. Soc., for Santee, 4.50. **Winsted:** Second Aux., for Santee, Neb., 20. Total, $49.50.

NEW YORK—$92.45.

Angola: Miss A. H. Ames, 5. **Central Nyack:** Ch., 9. **Fairport:** W. M. S., Two bbls. Goods, for Kings Mountain, N. C. **Niagara Falls:** First Ch., 3. **Orient:** Ch., 20. **Paris:** Ch., 10.45. **Pierrepont Manor:** A Friend, for S. A., Grand View, Tenn., 1. **Rockaway Beach:** First Ch., 28.50. **West Winfield:** Immanuel Ch., 15.50.

NEW JERSEY—$341.

East Orange: Trinity Ch., 75. **Lakewood:** Asa W. Kenney, for Salary, Porto Rico, 75.

Woman's Home Miss'y Union of the N. J. Association, Mrs. Willard E. Buell, Treas.: W. H. M. U. of N. J. Assoc., 191 (68 of which from the Young People, for Scholarship at Saluda Seminary, N. C.).

OHIO—$314.39.

Brecksville: First Ch., 10. **Chatfield:** German Pietist Ch., 53. **Claridon:** Ch., 24.73. **Cleveland:** Emanuel Ch., 2; Plymouth Ch., 34.90. **Columbus:** Eastwood Ch., 7; South Ch., 10 (5 of which from S. S., for Furnishing room at Saluda, N. C.). **Eagleville:** Ch., 4.75. **Findlay:** Friends, for Domestic Science Dept., for Jos. K. Brick Sch., Enfield, N. C., 5. **Fort Recovery:** Ch., 9.10. **Garrettsville:** Ch., 5. **Lakewood:** First S. S., 3. **Lafayette:** Ch., 4. **Lorain:** First Ch., 18.34. **Oberlin:** First Ch., 13.12. **Painesville:** First Ch., 22.55. **Parkman:** Ch., 7. **Radnor:** Edward D. Jones, 5. **Ravenna:** First Ch., Primary Dept., Mite Box Col., 12.30. **South Newbury:** Ch., 4. **Tallmadge:** Y. L. M. Soc., for Talladega College, 10. **Toledo:** Washington St. Ch., 10.16; Washington St. C. E., 11.22.

Woman's Home Miss'y Union of Ohio, Mrs. G. B. Brown, Treas.: W. H. M. U. of Ohio, 28.22.

INDIANA—$51.

Fort Wayne: Plymouth Ch., 21; Plymouth C. E., for Fessenden, Fla., 25. **Indianapolis:** Brightwood C. E., 2. **Porter:** S. S., 3.

ILLINOIS—$302.57.

Buda: Ch., 36. **Chicago:** First Ch., 11.92; Evanston Ave., 6.80; Leavitt St. Ch., 96c.; Warren Ave. Ch., 44.89. **Crystal Lake:** Ch., 5. **Des Plaines:** Ch., 13.95. **Earlville:** J. A. D., 25. **Elburn:** Ch., 13. **Granville:** Ch., 34.34. **Harvey:** Ch., 18.70. **Ivanhoe:** Ch., 3.50. **Lee Center:** Ch., 6.50. **Malta:** Ch., 10. **Pecatonica:** Ch., 11. **Rio:** Ch., 15. **West Pullman:** Ch., 9. **Whiteflock:** Ch., 7.10. **Wilmette:** Ch., 24.91. **Winnebago:** Jessie F. Nevens, for American Highlanders, 5.

MICHIGAN—$99.25.

Allegan: First Ch., 6. **East Nelson:** S. S., 1.13. **Detroit:** Fort St. Ch., 31.05; Rev. G. Glenn Atkins, to const. himself L. M., 32. **Jackson:** First Ch., 29.07

MINNESOTA—$585.63.

Claremont: Ch., 5. **Minneapolis:** Plymouth Ch., 31.37. **St. Paul:** Park Ch., add'l, 1.50.

Woman's Home Miss'y Union of Minnesota, Mrs. C. D. Seihl, Treas.: **Alexandria:** Aux., 20. **Austin:** Aux., 14.15. **Bagley:** Aux., 1. **Cannon Falls:** Aux., 4.45. **Claremont:** Aux., 1. **Duluth:** Pilgrim Aux., 19.40. **Elk River:** Aux., 2. **Excelsior:** Aux., 3. **Fairmont:** Aux., 10. **Fairbault:** Aux., 30. **Freeborn:** Aux., 1.77. **Glencoe:** Aux., 1. **Glenwood:** Aux., 1; S. S., 3.07; Primary S. S., 3.14; Kings Daughters, 1. **Granada:** Aux., 1. **Grand Meadow:** Aux., 1. **Granite Falls:** Aux., 2. **Hancock:** Aux., 5. **Hawley:** Aux., 1. **Hopkins:** Aux., 2. **Minneapolis:** First Aux., 20; Bethany Aux., 4; Fifth Ave. Aux., 25; S. S., 2.66; Fremont Ave. Aux., 3; S. S., 1; Linden Hills Aux., 9.75; Lowry Hill, 4.50; Lyndale Aux., 11.13; Park Ave. Aux., 5; Open Door Aux., 2; Pilgrim Aux., 8.85; Jr. C. E., 4; S. S., 1; Plymouth Aux., 9.50; Vine Aux., 2; S. S., 1.14; C. E., 25c. "The Rosa Olds Bristoll Memorial Fund" for Scholarship, Moorhead, Miss., 50. **Montevideo:** Aux., 10. **Moorhead:** Aux., 10.15. **Morris:** Aux., 10. **Morristown:** Aux., 1. **Northfield:** Aux., 87.50. **Onatoma:** S. S., 4.45. **Plainview:** Aux., 10. **St. Paul:** Bethany Aux., 1.25; Mrs. Morris, 1; Olivet Aux., 10; Pacific Aux., 3; Plymouth Aux., 17.50; S. S., 2. **Sauk Center:** Aux., 7.87. **Springfield:** Aux., 10. **Spring Valley:** S. S., 3.15. **Stewartville:** Aux., 4. **Wadena:** Aux., 3; S. S., 5. **Waseca:** Aux., 2. **Winona:** Aux., 50. **Zumbrota:** S. S., 2.13. Total, $547.76 (of the above amount, 50 of which for S. A., Moorhead. Miss., and 30 to const. Mrs. W. A. Koon, L. M.).

IOWA—$93.50

Avoca: German C. E., 5. **Cedar Rapids:** A Friend, 5. **Eldora:** Ch., 38. **Grinnell:** First Ch., 5.10. **Iowa City:** Ch., 8.50. **Perry:** Ch., 8.70. **Minden:** Ch., 10. **Victor:** Ch., 11.45; S. S., 1.75.

WISCONSIN—$131.56.

Brodhead: Ch., 30. **Delavan:** Ch., 6.60. **Koshkonong:** Ch., 1. **Menasha:** First Ch., 29.10. **Milton:** First Ch., 50c. **Owen:** Ch., 3. **Plymouth:** Ch., 5.32; S. S., 8.25. **Prescott:** Friend, 1. **Redgranite:** Ch., 10.70. **Rhinelander:** Ch., 6.12. **River Falls:** Ch., 24.97. **Wauwatosa:** Mrs. W. E. Baker, 5.

MISSOURI—$87.30.

Lebanon: Ch., 11.

Woman's Home Missionary Union of Missouri, Mrs. A. J. Steele, Treas.: **Cole Camp:** Jr. M. S., 5. **Kansas City:** First Ch., Priscilla Soc., 5; C. E., 2.50; Prospect Ave. Ch., 1. **Maplewood:** W. M. S., 1.58; S. S., 8. **Pierce City:** L. M. S., 1.20. **St. Joseph:** Tabernacle, L. M. S., 15.88; Wee Folks, 2. **St. Louis:** First Ch., L. M. S., 9.15; Y. L. Aux., 4.85; Hyde Park Y. L. M. S., 2.75; Jr. C. E., 5; Memorial, L. M. S., 1; Pilgrim Workers, 7.76; Union Ch., W. H. M. S., 1.30. **Sedalia:** First, Woman's Union, 2.32. Total, $76.30.

KANSAS—$49.85.

Goodland: First Ch., 2. **Lawrence:** Plymouth Ch., 37.85.

Woman's Home Miss'y Union of Kansas, Miss Emma W. Wallace, Treas.: **Sabetha:** W. M. S., 10.

NEBRASKA—$151.45.

Camp Creek: Ch., 3.50. **Olive Branch:** German Ch., 5. **Omaha:** St. Mary's Ave. Cong. Ch., 5.50; Plymouth Ch., 9.25. **Waverly:** Ch., 8.70. **Wilcox:** Ch., 4.

Woman's Home Miss'y Union of Nebraska, Mrs. C. J. Hall, Treas.: **Albion:** S. S., Jr. Dept., 3.30; Boys' Jr. Soc., for Brewer Normal School, Greenwood S. C., 7.38. **Fremont:** C. E., 10. Franklin: S. S., 7.01. **Irvington:** S. S., 3.75. **Holdrege:** S. S., 3.57. **Lincoln:** First S. S., 15. **Omaha:** First Ch., W. M. S., 18.70; S. S., 14.94; W. H. M. U. of Neb., 31.85. Total, $115.50.

NORTH DAKOTA—$50.

Elbowoods: Mrs. C. J. Hall, for Dakota Room Beds, Santee, Neb., 50.

SOUTH DAKOTA—$64.
Aberdeen: Ch., 18. **Belle Fourche:** Ch., 16. **Ipswich:** Ch., 23. **Myron:** Ch., 7.

OKLAHOMA—$15.47.
Cline: Ch., 1.55. **Oklahoma City:** Pilgrim Ch., 8.92.
Woman's Miss'y Union of Oklahoma, Mrs. Chas. D. Allen, Treas.: **Oklahoma City:** Pilgrim Ch. C. E., 5.

COLORADO—$47.44.
Montrose: Ch., 16. **New Windsor:** Ch., 3.69.
Woman's Home Miss'y Union of Colorado, Mrs. Charles Rogers, Treasurer: **Colorado City:** W. M. S., 2. **Denver:** First, 10; Second, 6; Boulevard, 3.75; Pilgrim, 3. **Grand Junction:** 3. Total, $27.75.

NORTHERN CALIFORNIA—$730.59.
San Francisco: Receipts of the California Oriental Mission (see items below), 724.59. **Sebastopol:** Ch., 6.

SOUTHERN CALIFORNIA—$12.05.
La Jolla: Union Cong. Ch., 12.05.

OREGON—$11.
Beaver Creek: St. Peter's Ch., 5. **Cedar Mills:** German Ch., 6.

WASHINGTON—$27.50.
Bellingham: Mrs. Kelsall, 10. **Quincy:** German Ch., 8. **Seattle:** Bayview S. S., 1.50. **Tacoma:** Al-ki Ch., 8.

DISTRICT OF COLUMBIA—$10.00
Washington: Rev. John L. Ewell, D.D., 10.

VIRGINIA—$10.67.
Falls: Ch., 10.67.

WEST VIRGINIA—$4.
Huntington: First Ch., 4.

NORTH CAROLINA—$18.95.
Saluda: Miss A. R. Uniacke, for Saluda Seminary, 7.95.
Woman's Missionary Union of North Carolina, Mrs. H. R. Faduma, Treas.: W. M. U. of N. C., 11.

TENNESSEE—$145.
Grand View: Foster Campbell, for Grand View Normal Institute, 45. **Nashville:** Union Ch. of Fisk U., 100.

HAWAII—$937.65.
Central Kona: Ch., 2.25. **Hololulu:** Central Union Ch., for Hawaiian Missions, 417.35; "The Mary Castle Trust," 500. **Haiku:** Ch., 3. **Honokohau:** Ch., 1. **Imiola:** Ch., 7. **Kahakuloa:** Ch., 1. **Lanakila:** Ch., 3.30. **Napoopoo:** Ch., 2.75.

SUMMARY FOR OCTOBER, 1909.

Donations	$8,181.76
Legacies	173.28
Total	$8,355.04

RECEIPTS OF THE CALIFORNIA ORIENTAL MISSION,
From Sept. 1 to Oct. 19, 1909.
Wm. Johnstone, Ass't Treas., $223.80.

FROM LOCAL MISSIONS AND CHURCHES WITH WHICH THEY ARE CONNECTED.

Bakersfield: Chinese M. O., 4.20. **Berkeley:** Chinese M. O., 7. **Los Angeles:** Chinese M. O., 12.50; First Japanese M. O., 33.50; Bethlehem, Japanese M. O., 17. **Oakland:** Chinese M. O., 6.25. **Pasadena:** Chinese M. O., 1; Greek M. O., 1.25; Japanese M. O., 14; Association, 2; First Cong. Ch., 10; W. M. Soc., 10. **Riverside:** Japanese M. O., 5. **Sacramento:** Chinese M. O., 5. **San Diego:** Chinese M. O., 6.15; Japanese M. O., 8.70. **San Francisco:** Chinese M. O., 17.10; Japanese M. O., 8; Church, 2. **San Francisco, West:** Chinese M. O., 11.25. **Santa Barbara:** Japanese M. O., 6; Chinese M. O., 2.15. Total, $191.05.

FROM INDIVIDUAL GIVERS.

L. S. Sherman, 10; Mrs. Jane Maclachlin, 1. Total, $11.

FOR CHINESE MOTHERS AND CHILDREN.

W. H. M. U. of Southern Cal., 20; Los Angeles Children's School, 1.75. Total, $21.75.

SUPPLEMENTARY ACCOUNT FOR AUGUST, 1909, $500.79.

FROM LOCAL MISSIONS AND CHURCHES WITH WHICH THEY ARE CONNECTED.

Bakersfield: Cong. Ch., Anny. Pledges, 21.25. **Berkeley:** Chinese Annual Membership, 4. **Fresno:** Cong. Ch., Anny. Pledges, 25.50. **Los Angeles:** Chinese Anny. Pledges, 11. **Marysville:** Friends, 5. **Oakland:** First Ch., 93.39. **Pasadena:** Japanese Anny. Pledges, 8. **Sacramento:** Chinese Annual Memberships, 2. **San Diego:** First Congl. Ch., Special Subscriptions, 53.55. **San Francisco, West:** Chinese Annual Members, 4. **Santa Barbara:** Chinese Mission, Miss Belle Smith, 6. **Saratoga:** Cong. Ch., 54. Total, $287.69

OTHER CHURCHES IN CALIFORNIA (all Congregational).

Berkeley: Park Ch., 3. **Burlingame:** 7. **Lockford:** 10. **Loomis:** 10. **Oakland:** Pilgrim, 17.70. **San Francisco:** Bethany, 6. **San Jose:** 60. **Santa Cruz,** 22.50. **Santa Rose:** 25.90. Total, $162.10.

INDIVIDUAL GIFTS.

Prescott, Arizona: M. B. Hazeltine, 50. Reimbursement on Cost of Lights, 1.

H. W. HUBBARD, Treas.,
American Missionary Ass'n,
Congregational Rooms,
Fourth Ave. and 22d St.,
New York, N. Y.

Congregational Church Building Society

Charles E. Hope, Treasurer

Receipts for October, 1909

FOR CHURCH BUILDING.

ALABAMA—$1.
Eden: 1.

CALIFORNIA—$661.80.
Alameda: 25. **Berkeley, North:** 4; Y. P. S. C. E., 2.25. **Fruitvale:** Y. P. S. C. E., 1.10. **Guerneville:** 2. **National City:** 9.25. **Oakland:** First, 33.39; Y. L. G., 25; Pilgrim, 13.30; Plymouth W. M. S., 5. **Pacific Grove:** Y. P. S. C. E., 1.20. **Petaluma:** Y. P. S. C. E., 1.50. **Poway:** 2.50. **Redwood:** Y. P. S. C. E., 1.20. **San Bernardine:** Bethel, 8.50. **San Francisco:** Bethany Y. P. S.

C. E., 1.50; Bethlehem Y. P. S. C. E., 75c. **San Jose:** First K. E. S., 30. **San Juan:** 5. **Saratoga:** W. M. S., 8. **Sierra Madre:** 353.86. **North California:** W. H. M. U., 127.50.

COLORADO—$48.50.
Ault: W. M. S., 2.50. **Cripple Creek:** W. M. S., 2. **Denver:** Second W. M. S., 8; Third W. M. S., 3; Ohio Ave. W. M. S., 3. **Ft. Collins:** 14. **Grand Junction:** W. M. S., 8. **Hayden:** 8.

CONNECTICUT—$597.70.
Berlin: 17.56. **Bristol:** Sunday-school, 10. **Centerbrook:** 6.93. **Glastonbury:** First, 59.79. **Hartford:** First, 98.15. **Lisbon:** Newent, 10.02. **Mansfield:** Second, 3. **New London:** First, 21; Second, 168.60. **No. Stonington:** 14.49. **Old Saybrook:** 6.47. **Rockville:** Union, 32.76. **Sherman:** 15. **Simsbury:** 15.09. **Stonington:** First, 35. **Stratford:** 15.76. **Stony Creek:** 4. **Watertown:** S. S., 8. **Wethersfield:** 20.15. **Windham:** First, 22. **Windsor:** First, 6.52. **Winsted:** Second, S. S., 7.41.

GEORGIA—$7.58.
Cedartown: 2. **Columbus:** First, 2. **Savanah:** First, 3.58.

IDAHO—$5.22.
Weiser: 5.22.

ILLINOIS—$301.32.
Chebanse: 9.10. **Chicago:** First, 4.25; Brighton, Swede, 3; Leavitt St., 49c. Evaston Ave., 8.59; Warren Ave., 84.17. **Crystal Lake:** 4. **Downer's Grove:** 6.25. **Dundee:** 27.03. **Elburn:** 9. **Earlville:** J. A. D., 25. **Farmington:** 3.58. **Hinsdale:** 1. **Maynard:** 10. **Mounds:** 4. **Oswego:** 10. **Wilmette:** 17.61. **Yorkville:** 10.25.
For the Charles Henry Taintor Memorial Fund: **Alton:** Mrs. I. D. Gilman, 4. **Batavia:** Mrs. Lucy C. Patterson, 20. **Buda:** A Friend, 5. **Paxton:** Mrs. J. P. Shaw, 10. **Wheaton:** Mrs. Rachael M. Smith, 25.

INDIANA—$7.60.
Porter: S. S., 2. **Shipshewana:** 5.60.

IOWA—$281.48.
Aurelia: 3.55. **Avoca:** Ger., 5. **Charles City:** 15. **Grinnell:** Union, 1.25. **Iowa City:** 6. **Keokuk:** 42.75. **Newton:** 107.23; S. S., 10. **Oskaloosa:** 5.70. **Red Oak:** South Side, 60.
For the Charles Henry Taintor Memorial Fund: **Riceville:** Mrs. D. W. Kimball, 25.

KANSAS—$185.46.
Lawrence: Plymouth, 37.55. **Muscotah:** 9. **Oswego:** 134.66. **Sabetha:** 4.25.

KENTUCKY—$1.15.
Newport: Y. P. S. C. E., 1.15.

MAINE—$75.75.
Calais: 19.19. **Farmington Falls:** 2. **Mexico:** 11.50. **Patten:** 5. **Rockland:** 21.56. **Yarmouth:** 10. **Winslow:** 6.50.

MASSACHUSETTS—$908.62.
Andover: Ballardvale, 16.43; West, 14.77. **Ashley:** 4.45. **Athol:** 20.07. **Berlin:** 5. **Boston:** Central, 100; Jamaica Plain, Boylesston, 3.67; Miss C. C. Noyes, 5. **Brighton:** 12.50. **Brimfield:** 15. **Cambridge:** Pilg., 10.70. **Chicopee:** First Sunday-sch., 2.63. **Edgartown:** 5.20. **Framington:** So., 19.44. **Haydenville:** 3.09. **Greenfield:** Second, 13.50. **Melrose:** 15.60. **Monson:** 19.35. **New Salem:** 5. **Newton Center:** First, 39.64. **Newton:** Eliot, 38. **Norton:** 1.66. **Orange:** Central, 19.95. **Pepperell:** Through W. W. Dale, 10. **Springfield:** Hope, 2.91. **Wayland:** 10.45. **Wellesley Hills:** 73.63. **Westfield:** First, 12.70. **Whitman:** 6.52. **Worcester:** Piedmont, 5; Plymouth, 4.18; Tatnuck, 2.58. Mass. and R. I. W. H. M. A., 290.
For the Charles Henry Taintor Memorial Fund: **Springfield:** Mrs. S. A. Hagen, 100.

MICHIGAN—$159.60.
Bass River: 4. **Douglas:** 12.26. **Drummond:** 1.33. **Flat Rock:** 10. **Kendall:** 5. **Memphis:** 3. **Muskegon:** First, 26.35. **Old Mission:** 6.78. **Olivet:** 4.95. **Otsego:** 20. **Ovid:** 8. **Pinckney:** 2. **Potterville:** 1. **Rockford:** 6. **Rondo:** 1. **Royal Oak:** 5. **St. Clair:** 20.41. **So. Haven:** 9.82. **Thompsonville:** 4.50. **Union City:** 4.20. **White Cloud:** 4.

MINNESOTA—$43.99.
Barnesville: 4. **Benson:** 1. **Custer:** 2. **Graceville:** 3. **Grand Meadow:** 4.50. **Hasty:** 5. **Lake City:** 12.14. **Minneapolis:** Open Door, 3.35. **Rose Creek:** 2.50. **St. Paul:** Park, A Member, 1.50. **Zumbrota:** 5.

MISSOURI—$57.50.
Lebanon: 7.50.
For the Charles Henry Taintor Memorial Fund: **St. Louis:** Mrs. Rebecca Webb, 50.

NEBRASKA—$132.15.
Arlington: 12. **Crawford:** 10. **Crete:** Ger., 5. **Geneva:** 9.80. **Genoa:** 10. **Lincoln:** First Ger., 3.40. **Olive Branch:** Ger., 5. **Omaha:** St. Mary's Ave., 3.30. **Pierce:** 10. **Princeton:** Ger., 10. **Ravenna:** 25. **Shickley:** 5. **Stanton:** 11. **Steele City:** 4. **W. Cedar Valley:** 5.65. **W. Hamilton:** 3.

NEW HAMPSHIRE—$51.83.
Cheshire: Ct. Conference, 3. **Dover:** 37.08. **Gilmanton Centre:** 3. **Gilmanton:** Iron Works, 4. **Wolfboro:** S. S., 1.25. **New Fields:** 3.50.

NEW JERSEY—$292.81.
Dover: 2.50. **Newark:** First, 30.31. **Westfield:** 5. W. H. M. U. of the N. J. Association, 255.

NEW YORK—$293.64.
Cortland: H. E. Ranney, 100. **Gloversville:** 118.27. **Norwood:** 20. **Paris:** 3.05. **Prospect:** 8. **Sidney:** 20. **Spencerport:** 7.10. **Warsaw:** 5.72. **Woodville:** 11.50.

NORTH CAROLINA—$1.
Rockingham: 1.

NORTH DAKOTA—$125.
Hillsboro: 125.

OHIO—$637.31.
Akron: First W. M. S., 31.20; West W. M. S., 4.60. **Andover:** W. M. S., 4.72. **Ashland:** W. M. S., 2.35. **Ashtabula:** First W. A., 8; Harbor, Finnish, 5. **Austinburg:** W. M. S., 3.78. **Belpre:** 6; W. M. S., 2.09. **Berlin Heights:** W. M. S., 2.11. **Brownhelm** W. M. S., 1.20. **Burton:** W. M. S., 1.95; Personal, 2.55. **Ceylon:** 1.25. **Charlestown:** W. M. S., 1. **Chillicothe:** 5.17. **Cincinnati, No.:** Fairmount W. M. S., 4.33; Walnut Hills W. M. S., 9.50; Walnut Hills Y. P. S. C. E., 3.20. **Claridon:** W. M. S., 4.80. **Clarksfield:** W. M. S., 80c. **Cleveland:** First W. A., 9.60; E. Madison Ave. W. M. S., 2.56; Euclid Ave. W. A., 35.90; Euclid Ave. Y. S., 2.40; Highland Y. P. S. C. E., 1.25; Mt. Zion W. M. S., 3.20; North W. M. S., 2.40; Park W. M. S., 2.60; Pilgrim W. A., 20.75; Plymouth, 18.60, Puritan W. A., 3.30; Trinity W. A., 2.40; Union W. M. S., 1.22; Union Y. P. S. C. E., 1.12. **Collinwood:** W. A., 1. **Columbus:** Eastwood W. A., 2; North, 2.45; Plymouth, 16.55. **Columbus:** Plymouth, W. M. S., 10.40. **Conneaut:** Plymouth, 8. **E. Cleveland:** W. A., 2.06. **Elyria:** First, 14.40. **Fredericksburg:** W. M. S., 45c. **Geneva:** W. S., 1.48. **Gomer:** W. M. S., 95c. **Hudson:** W. A., 6.18. **Ironton:** W. M. S., 3.32. **Johnston:** 5. **Kent:** W. M. S., 3.60. **Lima:** W. M. S., 65c. **Lock:** W. M. S., 80c. **Lodi:** W. M. S., 3.20. **Lorain:** First W. M. S., 3.24. **Madison:** 1.60. **Mansfield:** First, 19.20; Personal, 12.50; Mayflower W. M. S., 1.34. **Marietta:** First W. M. S., 16.20; Harmar W. M. S., 4.85; Oak Grove W. M. S., 1.70; Putnam Y. P. S. C. E., 1. **Marysville:** W. M. S., 3.85; Y. P. S. C. E., 65c.; S. S., 67c. **Me-**

dina: W. M. S., 16. **Mt. Vernon:** W. M. S., 8.10. **Newark:** First, 8.10. **No. Monroeville:** Y. P. S. C. E., 1.20. **No. Olmstead:** W. M. S., 1.68; Y. P. S. C. E., 63c. **No. Ridgeville:** W. M. S., 1.60. **Nottingham:** W. A., 1.60. **Norwalk:** First, 4. **Oberlin:** First W. M. S., 10; Second, 26.70; Second S. S., 34.40. **Painesville:** First, 5.64; W. M. S., 10.08. **Penfield:** Y. P. S. C. E., 85c. **Plain:** W. M. S., 80c. **Ravenna:** W. M. S., 3.84. **Richfield:** W. M. S., 2.26. **Ridgeville Corners:** Y. P. S. C. E., 1.38. **Ruggles:** W. M. S., 1.78. **Shandon:** 8. **Springfield:** First W. M. S., 18.86. **Strongsville:** W. M. S., 1.92. **Sullivan:** W. M. S., 3.14. **Sylvania:** W. M. S., 1.60; Y. P. S. C. E., 1. **Tallmadge:** W. M. S., 13.50. **Toledo:** Birmingham W. M. S., 1.12; Central W. M. S., 4.20; Central S. S., 10; Plymouth W. M. S., 2. Washington St., 6.36; Washington St. W. M. S., 12.82. **Twinsburg:** W. M. S., 1.05. **Unionville:** W. M. S., 4.50. **Wakeman:** W. M. S., 6.60. **Wauseon:** W. M. S., 4.80; J. M. C., 1.75. **Wellington:** W. A., 9.20; B. and G. M. C., 58c. **W. Williamsfield:** W. M. S., 3.20. **Wayne:** W. M. S., 1.76. **Windham:** W. M. S., 2.32. **York:** W. M. C., 1.92. **Youngstown Elm:** W M. S., 3.48; Plymouth W. M. S., 7.20. **Zanesville:** W. M. S., 1.60.

OKLAHOMA—$25.07.
Cashion: 2.75. **Drummond:** 2.57. **Guthrie:** Plymouth (rent), 10. **Mt. Hope:** 2. **Turkey Creek:** 2.25. **Willston:** 5.50.

OREGON—$72.55.
Beaver Creek: St. Peters, 5. **Clackamas:** 1.75. **Corvallis:** First, 13.25. **Elliott Prairie:** 5. **Hood View:** 5. **Lebanon:** Rev. J. Carlton, 2.55. **Portland:** Sunnyside, 40.

PENNSYLVANIA—$19.
Guy's Mills: Mrs. F. Maria Guy, 1. **Philadelphia:** Snyder Ave., 10. **So. Sharon:** 5. **Williamsport:** 3.

RHODE ISLAND—$20.47.
Central Falls: 13.09. **E. Providence:** Riverside, 3.16. **Providence:** Beneficent, 4.22. Mass and R. I. W. H. M. A. (see Mass.).

SOUTH DAKOTA—$31.13.
Elk Point: 10.05. **Meckling:** 3. **Redstone:** 3.48. **Springfield:** 14.60.

TENNESSEE—$15.
Nashville: Union, 15.

TEXAS—$36.50.
Helena: 1.50. **Sherman:** (Rent) 25.
For the Charles Henry Taintor Memorial Fund; **Ft. Worth:** Mrs. Carrie L. Post, 10.

VERMONT—$67.12.
Albany: 5. **Chester:** 12.86. **Clarendon:** 2.25. **Cornwall:** 5.50. **East Corinth:** 12. **Jericho Centre:** First, 12.27. **Londonderry:** 1. **New Haven:** 2.63. **So. Woodbury:** 6. **West Brattleboro:** 7.61.

WASHINGTON—$101.48.
Quincy Salem: 15.20. **Richmond Beach:** 6. **Ritzville:** First Ger., 10. **Roy:** 2.31. 5. **Sterling:** 2. **Wood Lake:** Swede, 1.92. 2.67; West, 10.65. **Snohomish:** 3.30; S. S., 1.35.

WEST VIRGINIA—$580.
Ceredo: 580.

WISCONSIN—$10,080.10.
Amery: 8. **Arena:** First, 5. **Black Earth:** 4. **Clintonville:** Scand., 7. **Delavan:** 4.10. **Eau Claire:** O. H. Ingram, 10,000. **Koshkonong:** 1. **Mt. Zion:** 2. **Mukwonago:** 4.50. **Prescott:** 1. **Spring Green:** 5. **Sterling:** 2. **Wood Lake:** Swede, 1.92. **Wood Lake:** Swede, 1.58. **Wyalusing:** 3.
For the Charles Henry Taintor Memorial Fund: **Menomie:** Mrs. S. A. Knapp, 25. **Union Grove:** Mrs. B. Smith, 5.

INTEREST—$146.47.
N. Y.: C. E. B., 102.47. **N. Y.:** Interest, 44.

LOANS REFUNDED—$2,472.10.
Buena Vista, Colo.: on loan, 50. **Belvidere, Ill.:** on loan, 75. **Elmwood, Ill.:** on loan, 50. **Aurelia, Ia.:** 50. **Des Moines Ia.:** No. Park, on loan, bal. 160. **Kansas City, Kas.: Chelsea,** on loan, 150. **Manhattan, Kas.:** on loan, 100. **Wichita, Kas.:** Plym., on loan, 140. **So. Portland, Me.:** Bethany, on loan, 27. **Central Lake, Mich.:** on loan, 25. **Lakeview, Mich.:** on loan, 50. **Otsego, Mich.,** on loan, 100. **Minneapolis, Minn.:** Linden Hills, bal. on loan, 100. **St. Paul, Minn.:** Park, on loan, 500; St. Paul, on loan, 50.10. **Lincoln, Neb.:** Vine, on loan, 150. **Lakota, N. D.:** on loan, 60. **Portland, Ore.:** First, on loan, 165. **Yankton, S. D.:** on loan, 250. **Everett, Wash.:** Swede, on loan, 100. **Ladysmith, Wis.:** on loan, 120.

INTEREST ON CHURCH LOANS—$178.25.
Chatham, N. J.: 42. **Cranston, R. I.:** 86.25. **Racine, Wis.,** First, 50.

LEGACY—$150.
Atlanta, Ga.: Estate of Nancy Brewer, 150.

FOR PARTICULAR CHURCHES.

ILLINOIS—$700.
W. H. M. U., 700.

MASSACHUSETTS—$220.83.
Dalton: 220.83.

OHIO—$48.18.
Lorain: First, 20.51. **Oberlin:** First, 27.67.

FOR PARSONAGE BUILDING.

ARIZONA—$75.
Jerome: on loan, 75.

CALIFORNIA—$168.
Beckwith: on loan, 10. **Berkely, North:** on loan, 50. **Guerneville:** on loan, 3. **Los Angeles:** Salem, on loan, 30. **Martinez:** on loan, 75.

COLORADO—$135.
Denver: Harmon, on loan, 50; Ohio Ave., on loan, 75. **Stratton:** on loan, 10.

CONNECTICUT—$310.
Baltic: Mrs. T. B. Barber, 2. **Brooklyn:** Mrs. J. W. Williams, 2. **Cromwell:** Mrs. A. N. Pearson, 10. **Guildford:** K. H. Dudley, 1. **Hartford:** Park, 20. **Ivoryton:** Mrs. Harriet M. Comstock, 50. **Kensington:** Aux., 10. **Naugatuck:** Jeanette S. Tuttle, 50. **Norwich:** Miss M. F. Norton, 25; M. Louise Sturtevant, 25. **Oakville:** on loan, 65. **Southport:** Frances Wakeman, 50.

ILLINOIS—$80.
Chicago: Evang. Pilgrim, on loan, 50. **Havana:** Mrs. Florence M. Collins, 5. **Metropolis:** on loan, 25.

IOWA—$133.
Des Moines: Pilgrim, on loan, 25. **Ft. Dodge:** Mrs. O. M. Olsen, 10. **Hawarden:** on loan, 50. **Iowa Falls:** on loan, 40. **Popejay:** on loan, 8.

KANSAS—$60.
Alton: on loan, 30. **Wellington:** on loan, 30.

LOUISIANA—$212.50.
Iowa: balance on loan, 12.50. **Jennings:** balance on loan, 200.

MAINE—$205.
Calais: Octavia W. Reed, 5. **Outer Long Island:** on loan, 200.

MASSACHUSETTS—$52.50.
Arlington: Mrs. Mary O. Hardy, 5; Grace Parker, 1. **Enfield:** Mrs. Henry M. Smith, 15. **Monson:** A Friend, 1. **Newton:** Mrs. Spear, 50c. **So. Framingham:** A Friend, 15. **Mass.:** Mrs. H. O. Osterhaut, 15.

MICHIGAN—$135.
Jackson: First, on loan, 75. **Romeo:** Miss Elizabeth B. Dickenson, 10. **St. Joseph:** on loan, 50.

MINNESOTA—$58.36.
Appleton: on loan, 25. **Edgerton:** Jr. Y. P. S. C. E., 1. **Minneapolis:** Fifth Ave. Aux., 5. **Northfield:** Aux., 25. **Pelican Hapids:** Aux., 1.36. **Waseca:** Aux., 1.

MISSOURI—$60.
Kansas City: S. W. Tab., on loan, 50. **Willow Springs:** on loan, 10.

MONTANA—$30.
Red Lodge: on loan, 30.

NEBRASKA—$137.50.
Comstock: on loan, 25. **Grand Island:** on loan, 25. **Lincoln:** Plymouth, on loan, 75. **Ogalalla:** on loan, 12.50.

NEW HAMPSHIRE—$41.50.
Derry Village: Mrs. Mary A. Parsons, 5. **East Rindge:** Mrs. Emma L. Wood, 2. **Jeffrey:** Mrs. N. P. Phelps, 2. **Manchester:** H. J. Parkhurst, 30. **Marlboro Depot:** Mrs. L. A. Fuller, 2.50.

NEW YORK—$57.
Dansville: Mrs. Geo. H. Nettleton, 25. **Moravia:** Mrs. C. L. Tuttle, 10. **Oswego:** Mrs. L. A. Burnham, 10. **Richmond Hill:** Mrs. W. A. Spahr, 2. **Saugerties:** W. H. M. U., 10.

NORTH DAKOTA—$37.50.
Fargo: First, on loan, 37.50.

OHIO—$25.
Cleveland: Emanuel, on loan, 25.

OKLAHOMA—$12.50.
Doby Springs: on loan, 12.50.

SOUTH DAKOTA—$25.
Letcher: on loan, 25.

UTAH—$75.
Salt Lake City: Phillips, on loan, 75.

WASHINGTON—$135.
Beach: on loan, 10. **Kalama:** on loan, 25. **Spokane:** Swede, on loan, 100.

WISCONSIN—$40.
Clear Lake: Swede, on loan, 20. **Janesville:** Susie Jeffries and friends, 20.

WYOMING—$40.
Buffalo: on loan, 40.

TOTALS.

Receipts for church building....	$18,873.25
Receipts for particular churches.	969.01
Receipts for parsonage building.	2,340.36
Total receipts for the month...	$22,182.62

The Congregational Sunday-School and Publishing Society

Henry T. Richardson, Treasurer

Contributions for Missionary Work

September, 1909

NOTE.—Where no name follows that of the town the contribution is from the church or church and society of that place. Where a name follows, it is that of a church. S. means Sunday-school; C. means church; C. E., the Young People's Society of Christian Endeavor. "For Supplies" refers to money received for helps which had been granted from our missionary fund.

ALABAMA—
Goodwater: S., 64c. **Mobile:** S., 2. Supplies: 26s. Total, 2.90 (of which $2.64 is C. D. Collections).

NORTHERN CALIFORNIA—
Clio: S., 2.50. **Ferndale:** S., 5. **Fruitvale:** 6.46. **Guerneville:** 6. **Pescadero:** 5.15. **San Francisco:** Fourth C. and S., 10; Park S., 8.33. **Tipton:** 3.75. Pulpit Supply: 10. Total, $57.19 (of which $23.33 is C. D. Collections).

SOUTHERN CALIFORNIA—
Los Angeles: First, 35. **McKittrick:** S., 2.75. Total, $37.75 (of which $2.75 is C. D. Collections).

COLORADO—
Amethyst: S., 6.40. **Boulder:** W. S., 3. **Burns:** 4.70. **Colorado Springs:** First W. S., 15; Second W. S., 2. **Cope:** 1.50. **Denver:** First W. S., 15; Third W. S., 3; South Broadway C. and S., 12; North W. S., 5. **Flagler:** Huntley S., 1. **Fort Collins:** S., 10. **Fountain:** S., 1.09; W. S., 2.25. **Greeley:** W. S., 3.75. **Longmont:** W. S., 4.50. **Manitou:** W. S., 2.50. **Montrose:** C. and S., 28; W. S., 5. **Pueblo:** First W. S., 3; Pilgrim W. S., 3. **Rye:** W. S., 1.50. **Steamboat Springs:** W. S., 2.50. Supplies: 85c. Total, $136.54 (of which $56.40 is C. D. Collections, and $71.00 received through W. H. M. U.).

CONNECTICUT—
Cornwall: Second S., 25c. **East Haven:** Foxon, 3. **Greenwich:** First S., 20; Second S., 27.61. **Hanover:** 11.44. **Hartford:** Talcott St. S., 4.50. **Mansfield:** First, 5. **Milford:** First S., 30.79. **New Haven:** Plymouth, 16. **Northfield:** S., 8.50. **Oakville:** 9.38. **Somers:** 11.27. **Stafford West:** 2. **Suffield:** 34.38. **Thompson:** 12.23. **Wapping:** 2.52. **Watertown:** 40. **Westbrook:** S., 5.92. **Wethersfield:** S., 13.50. Total, $258.29 (of which $61.48 is C. D. Collections).

DISTRICT OF COLUMBIA—
Washington: First, 90.46.

GEORGIA—
Lindale: S., 1.

IDAHO—
Atlanta: Collection, 8.30. **Dreary:** 1.35. **Pine:** Collection, 1.45. **Weiser:** W. S., 5. Total, $16.10 (of which $5 was received through W. H. M. U.).

ILLINOIS—
Batavia: S., 11. **Carpentersville:** S., 10.83. **Chicago:** Tabernacle S., 5; Pilgrim, German S., 2.50; West Pullman, First S., 16.74; North Shore S., 62.86. **Clifton:** S., 25. **Creal Springs:** S., 3.50. **Harvey:** C. and S., 24.81. **Kewanee:** First C. and S., 23.05. **Mayfield:** 8.12. **Oak Park:** Fourth S., 25; Harvard St. S., 5; Forty-eighth S., 3.03. **Sycamore:** S., 50. **Vienna:** S., 5. **Westville:** S., 10. Total, $291.44 (of which $257.32 is C. D. Collections).

INDIANA—
Fairmont: S., 2.30. **Indianapolis:** Union S., 5. Total, $7.30 (which is C. D. Collections).

IOWA—
Berlin: 2.65. **Burlington:** Rev. W. S., 50c. **Grinnell:** H. W. T., 3.18. **Hanford:** 4. **Lakeview:** 7.29. **Long Creek:** 5. **Moorland:** 1.45. **Otho:** 95c. **Portland:** 1.39. **Salem:** S., 6.28. **Traer:** W. S., 5. Total, $37.69 (of which $11.28 is C. D. Collections, and $5 received through W. H. M. U.).

KANSAS—
Almena: S., 3. **Arkansas City:** 10. **Ash**

Rock: 2.50. **Collyer:** 8.57. **Lawrence:** Plymouth, 14.47. **Nickerson:** 10. **Russell:** 10. **Sterling:** 3.25. **Stockton:** 5.44. **Wichita:** Fellowship, 5.52. Total, $72.75 (of which $3 is C. D. Collections).

LOUISIANA—
Kinder: First S., 8.50.

MAINE—
Belfast: First, 3. **Camden:** Prim. Dept., 50c. **Eliot:** 2.50. **Lewiston:** 6. **New Sharon:** S., 3. **North Yarmouth:** 2. Total, $17.

MASSACHUSETTS—
Attleboro: Second S., 1.92. **Boston:** J. J. A., 15; Eliot, Rox., 15; Pilgrim, Dor., 93.75. **Boxford:** West, 5. **Cambridge:** Prospect St., 37.61. **Canton:** 23.76. **Carver:** North, 3. **Conway:** 8.99; S., 4.26. **Douglas:** 3. **Falmouth:** Waquoit, 3. **Hardwick:** Gilbertville, 23.75. **Holbrook:** 29.10. **Ipswich:** First, 3. **Lancaster:** S., 4. **Lawrence:** Lawrence St. S., 22.70. **Littleton:** 7.88. **Lynnfield Ctr.:** 1.54. **Maynard:** 4.75. **Milton:** 17.12. **Newburyport:** Central S., 4. **Newtonville:** Central, 50. **Orange:** Central, 32.70. **Palmer:** Second, 8. **Southwick:** 4; S., 1. **Springfield:** Olivet, 3.86; Park, 15.75. **Swampscott:** S., 2.68. **Taunton:** Trinitarian, 29.67. **Tewksbury:** 2.24. **Townsend:** 7.74. **Uxbridge:** 15.39. **Waltham:** 19.81. **Westhampton:** S., 34.95. **West Stockbridge:** S., 7. **Wilbraham, North:** S., 2. **Winchendon, North:** 6. **Windsor:** S., 3.50. **Worcester:** Plymouth, 49.75. **Worthington,** 4.65. W. H. M. A. of Mass and R. I., 300. Total, $932.82 (of which $52.20 is C. D. Collections, and $300 received through W. H. M. U.).

MICHIGAN—
Benzonia: Town Line S., 75c. **East Gilead:** 2.76. **Pleasant Valley:** S., 76c. **Section Ten:** S., 40c. **Three Oaks:** E. K. W., 600. **Vance:** S., 30c. Total, $604.97.

MINNESOTA—
Benson: S., 5. **Campbell:** S., 8. **Dexter:** S., 2.50. **Duluth:** Pilgrim W. S., 10. **Fertile:** S., 8.07. **Glencoe:** W. S., 13.52. **Gracetton:** S., 6.50. **Lake City:** First S., 20.93. **Lyle:** S., 5.66. **Mantorville:** W. S., 1. **Marshall:** W. S., 5. **Minneapolis:** Plymouth W. S., 4; Park Ave. W. S., 3.93; Pilgrim W. S., 3.75; Lyndale W. S., 2.20; Fifth Ave. W. S., 18; Linden Hills W. S., 2; J. E. W., 5. **New Ulm:** W. S., 1. **Northfield:** 30.18. **Pelican Rapids:** S., 4.64. **St. Paul:** Park W. S., 5; Olivet S., 20; W. S., 1. **Sleepy Eye:** S., 5.97. **Wadena:** S., 5. **Waseca:** 10. Total, $207.85 (of which $21.07 is C. D. Collections, and $70.40 received through W. H. M. U.).

MISSOURI—
Kidder: 6.90; S., 2.57. **St. Louis:** Hyde Park S., 12.66; Mem'l S., 10. Total, $32.13 (of which $12.66 is C. D. Collections).

MONTANA—
Polson: 2.05.

NEBRASKA—
Bingham: 2.98. **Bloomfield:** S., 13. **Campbell:** S., 2.50. **Cowles:** 5. **Crete:** 30. **Dodge:** S., 2.17. **Doniphan:** S., 4. **Elsmere:** S., 1.95. **Fremont:** C. and S., 45.50. **Germantown:** 7.60; Ind., 1. **Halsey:** 10.52; S., 7.93. **Hastings:** German, 4.10. **Highland:** 2.50. **Lincoln:** First S., 24.98; Butler Ave. S., 4.10. **Madrid:** S., 1.81. **Norfolk:** Second, Ind., 2. **Palisade:** S., 4.87. **Pickrell:** 5. **Seneca:** 47c. **Seward:** 9.50. **Shickley:** S., 3.60. **Stockville:** 4.12. **Whitman:** S., 2.38. **Willowdale:** S., 7. Total, $210.58 (of which $137.01 is C. D. Collections.)

NEW HAMPSHIRE—
Francestown: 3.50. **Haverhill:** First, 3. **Kensington:** 2. **Lisbon:** C. and S., 5. **Madbury:** S., 1.24. **Manchester:** First, 35.42; South Main St., 6.14. **Milton Mills:** 25c. **Pittsfield:** C. and S., 9.40. **Seabrook** and **Hampton Falls:** 3. **Temple:** 2.50. **Walpole:** 6.94. Total, $78.39 (of which $9.40 is C. D. Collections).

NEW JERSEY—
Newark: First, 27.48; S., 15.53. **Paterson:** C. and S., 20. Total, $63.01.

NEW YORK—
Aquebogue: 8.45. **Binghamton:** East Side, 8.81. **Buffalo:** Fitch Mem'l S., 5. **Canandaigua:** 43.39. **Carthage:** S., 13.25. **Danby:** S., 3.45. **Lisle:** C. and S., 1.70. **North Evans:** S., 2.50. **Norwood:** S., 7.50. **South Hartford:** S., 2. **Summer Hill:** 9.92. Total, $105.97 (of which $26.79 is C. D. Collections).

NORTH CAROLINA—
Graham: S., 1.

NORTH DAKOTA—
Berthold: 1.30. **Dunbar:** S., 3. **Foxholm:** 1.58. **Gascoyne:** 1.26. **Michigan:** 4.65. **Plaza:** 25c. **Reeder:** 1.03. **Scranton:** 63c. **Sentinel Butte:** 82c. **Valley City:** First, 10.23; S., 9.43. Total, $34.18 (of which 13.23 is C. D. Collections).

OHIO—
Ashland: 6.23. **Clarksfield:** S., 2.50. **Cleveland:** Denison Ave. S., 9. **Columbus:** North, 9.80. **Coolville:** 3. **Dover, North:** C. and S., 10. **Isle St. George:** 2.80. **Marblehead:** 11.25. **Unionville:** S., 5. **Weymouth:** 4. Total, $63.58 (of which $13 is C. D. Collections).

OKLAHOMA—
Breckenridge: S., 2.75.

OREGON—
Beaver Creek: 5.27. **Fernvale:** S., 1.15. **Forest Grove:** 1.05. **Freewater:** S., 10. **Mountaindale:** S., 2.59. **Oswego:** S., 2.25. **Rainer:** 2.56. **Smith River:** 2.05. Supplies: 86c. Total, $27.78 (of which 20.08 is C. D. Collections).

PENNSYLVANIA—
Mahanoy City: S., 9.12. **Rochester:** S., 9.50. **Scranton:** Plymouth S., 20. Total, $38.62 (of which $9.50 is C. D. Collections).

RHODE ISLAND—
Pawtucket: Friend, 3.

SOUTH DAKOTA—
Cresbard: S., 4. **Duncan:** S., 8. **Fairview:** S., 52c. **Red Owl:** S., 39c. Total, $12.91 (of which $4 is C. D. Collections).

TEXAS—
Farwell: 9. **Morrill:** 1. Total, $10.

UTAH—
Lehi: S., 30c.

VERMONT—
Albany: S., 1. **Barre, East:** S., 1.30. **Bennington:** First S., 5. **Bethel:** 8.50. **Fairhaven:** First S., 7.33. **Newfane:** C. and S., 5.10. **Pittsford:** 10.88. **Westfield:** S., 4.88. Total, $43.99 (of which $12.21 is C. D. Collections).

WASHINGTON—
Granite Falls: S., 8. **Lowell:** S., 26c. **Medical Lake:** 7. **Peacedale:** S., 2.90. **Seattle:** Plymouth S., 85.07; Greenlake S., 20; Butler S., 11c. Supplies: 9.37. Total, $132.71 (of which $15 is C. D. Collections).

WISCONSIN—
Earl: S., 1.28 (which is a C. D. collection).

INCOME.

M. T. Dill Fund, 60; Christian Knowledge Fund, 20; Asa Bullard Fund, 68.25; Missionary Trust, 30; Legacy, 18.72; Deposit, 66c. Total, $197.63.

Total, $3,842.41 (of which $776.68 is C. D. Collections, and $451.40 received through W. H. M. U.).

During the month the Society aided 104 schools, of which 30 were newly organized.

Congregational Education Society

S. F. Wilkins, Treasurer

Receipts for October, 1909

MAINE—$55.85.
Farmington Falls: Blake Mem'l Ch., 2. **Newcastle:** Second Ch., 12. **Portland:** West Ch., 10; Woodfords Ch., 23.10. **Saco:** First Parish and M. R. Soc'y, 8.75.

NEW HAMPSHIRE—$55.19.
Auburn: First Ch., 1. **Barrington:** First Ch., 9.43. **Bennington:** Y. P. S. C. E., 5. **Concord:** South Ch. Golden Rule M. B., 10. **Dublin:** 5.55. **Gilmanton:** Center Ch., 1. **Hollis:** 9.71. **Lebanon:** Friend, 10; Lebanon Ch., 3.50.

VERMONT—$77.93.
Bennington: Old First Ch., 20. **Jamaica:** 2. **Lyndon:** First Ch., 6. **Manchester:** 36. **West Brattleboro:** 5.08. **Westminster:** 8.85.

MASSACHUSETTS—$1,715.45.
Andover: Seminary Ch., 44. **Ashby:** 6.20. **Ballardvale:** Union Ch., 8.21. **Boston:** West Roxbury Evan'l Ch., 13; Brighton, 8.72. **Brookline:** Leyden Ch., 237.17. **Cambridge:** Pilgrim Ch., 9.20; North Ave. Ch., 25. **Chicopee:** First Ch., 3.68. **Greenfield:** Second Ch., 6.75. **Harvard:** Evan'l Ch., 1.50. **Holbrook:** Winthrop Ch., 35.52. **Ipswich:** South Ch., 40. **Jamaica Plain:** Boylston Ch., 3.05. **Melrose:** Orth. Ch., 7.80. **Methuen:** First Ch., 16.22. **Monson:** 19.35. **New Bedford:** North Ch., 13.07. **Newburyport:** Central Ch., 49. **New Salem:** North Ch., 1; New Salem, 4. **Newton:** Eliot Ch., 25. **Newton Centre:** First Ch., 15.69. **Newton Highlands:** S. S., 13.57; Ch., 20. **Northbridge Centre:** 2.62. **Orange:** 16.05. **Quincy:** Finnish Ch., 1; Washington St. Ch., 1. **Reading:** 16.78. **Sharon:** 30.57. **Southbridge:** 5. **South Framingham:** Grace Ch., 10.87. **Taunton:** Union Ch., 6.75. **Wakefield:** 16.28. **Ware:** East Ch., 34.94. **Westfield:** First Ch., 12.71; First Ch. Y. P. A., 25. **Worcester:** Plymouth Ch., 8.36; Hope Ch., 5.80. Woman's Home Miss'y Association, 8.95.

RHODE ISLAND—$14.72.
Central Falls: 8.72. **Providence:** Beneficent Ch., 1. **Saylesville:** Memorial Ch., 5.

CONNECTICUT—$709.31.
Bridgeport: Park St. Ch., 38.67; First Ch., 27.15. **Bridgewater:** 3.60. **Ellsworth:** 9. **Hartford:** Park Ch., 20; First Ch., 120.37. **Ivoryton:** 12.74. **New Haven:** Dwight Place Ch., 76.82. **New London:** Second Ch., 129.26. **Niantic:** 4.25. **Orange:** Primary Dept. S. S., 8. **Plainville:** 7. **Rockville:** Union Ch., 169.85. **Sharon:** First Ch., 4.03. **Stonington:** First Ch., 21.60. **Stony Creek:** 7. **Stratford:** 20.97. **Wethersfield:** 19. **Westville:** 10.

NEW YORK—$56.86.
Buffalo: Mrs. S. C. Whittemore, 10. **Camden:** First Ch., 10.75. **Franklin:** 9.60. **Hamilton:** 12.50. **Honeoye:** 7.61. **Niagara Falls:** First Ch., 2. **Osceola:** 1.90. **Pelham:** Ch. of the Covenant, 2.50.

NEW JERSEY—$241.
Westfield: 71. Woman's Home Miss'y Union, 170.

VIRGINIA—$5.90.
Falls Church: 5.90.

WEST VIRGINIA—$4.
Huntington: First Ch., 4.

TENNESSEE—$20.
Nashville: Union Ch. of Fisk Univ., 20.

OHIO—$209.48.
Columbus: Eastwood Ch., 7.80; Plymouth Ch., 8.40. **Elyria:** First Ch., 8.33. **Oberlin:** First Ch., 19.37. **Painesville:** First Ch., 5.64. **Ruggles:** 2.88. **Toledo:** Washington St. Ch., 4.44. Woman's Home Miss'y Union, 152.62.

INDIANA—$5.
Porter: S. S., 5.

MICHIGAN—$13.62.
Hancock: 10.47. **Olivet:** 3.15.

ILLINOIS—$192.11.
Bloomington: First Ch., 25.25. **Canton:** First Ch., 8.33; A. McCutcheon, 10; Frank H. Dewey, 3. **Chicago:** Leavitt St. Ch., 1.36; Evanston Ave. Ch., 2; Warren Ave. Ch., 28.05. **Dundee:** First Ch., 10. **Dwight:** Ch., add'l, 1. **Elburn:** 7. **Oak Park:** First S. S., 2.06. **Odell:** S. S., 20. **Princeton:** First Ch., 39.75. **Sterling:** Dr. W. B. Carolus, 2.50. **Wayne:** 6. **West Pullman:** 5.50. **Wilmette:** First Ch., 8.96. Woman's Home Miss'y Union, 11.35.

WISCONSIN—$11.
Cleveland: 5. **Genoa Junction:** 5. **Prescott:** Member of Ch., 1.

MINNESOTA—$791.21.
Barnesville: 3.50. **Benson:** Pilgrim Ch., 1. **Fergus Falls:** First Ch., 14.18. **Minneapolis:** Fifth Ave. Ch., 30; Geo. Elwell, 150; E. W. Decker, 200; C. L. Dower, 100; J. Hartwell, 50; Gamble, Robinson Com. Co., 25; H. P. Roberts, 15; Hall, Black & Co., 10; Harrington Beard, 5. **St. Paul:** Member of Park Ch., 1.50. **Zumbrota:** First Ch., 5. Woman's Home Miss'y Union, 181.03.

NORTH DAKOTA—$5.
Benedict: 2. **Highland:** 3.

SOUTH DAKOTA—$66.71.
Clark: 20.71. **Cresbard:** 4. **Ipswich:** 17. **Tyndall:** German Ch., 25.

NEBRASKA—$746.75.
Brewster: 3. **Lincoln:** First German Ch., 10. **Ravenna:** Friend: 700. **Omaha:** Plymouth Ch., 15; First Ch., 5; I. A. Benedict, 5. **West Hamilton:** 3. **Wilcox:** 5.75.

MISSOURI—$245.59.
Lebanon: 11. Woman's Home Miss'y Union, 234.59.

IOWA—$111.04.
Clarion: First Ch., 18.46. **Eldora:** First Ch., 22. **Grinnell:** First Ch., 22.62. **Iowa City:** 3.40. **Minden:** 15. **Waverly:** First Ch., 4.25. **Whiting:** First Ch., 19.93; S. S., 2.38. Woman's Home Miss'y Union, 3.

KANSAS—$58.25.
Alton: First Ch., 2.83. **Bloomington:** 1.25. **Centralia:** 5. **Douglas:** 4. **Downs:** 5. **Great Bend:** 7.13. **Lawrence:** Plymouth Ch., 14.10. **Wabaunsee:** 3.94. Woman's Home Miss'y Union, 15.

COLORADO—$51.50.
Woman's Home Miss'y Union, 51.50.

OKLAHOMA—$5.
Oktaha: First Ch., 5.

WASHINGTON—$20.
Ritzville: First German Ch., 10. **Seattle:** University Ch., 10.

OREGON—$15.
Portland: German Ch., 15.

CALIFORNIA—$6.55.
San Rafael: First Ch., 3.45. Woman's Home Miss'y Union, 3.10.

Guam: Ladrone Islands, Rev. H. E. B. Case, 10.

Total, $5,520.02.

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Receipts for October, 1909

CALIFORNIA—$134.45.
Ministerial Relief Association, 134.45.

COLORADO—$67.86.
Colorado State Association, 23.50. **Crested Butte:** 2. **Denver:** W. H. M. U., 42.36.

CONNECTICUT—$212.
Glastonbury: First Ch. of Christ, 38.75. **Goshen:** 7.31. **Greenwich:** Miss Amelia Ward, 5. **Hartford:** First, 75.64; Mr. Edward M. Ney, 15. **Jewitt City:** 10. **Middle Haddam:** 1.50. **New London:** 43.05. **Niantic:** 1.75. **North Stamford:** 4. **Sherman:** Mr. Wm. B. Hawley, 5. **Stony Creek:** Ch. of Christ, 5.

ILLINOIS—$5.61.
Chicago: Warren Ave., 5.61.

IOWA—$33.62.
Cedar Falls: Mr. Roger Leavitt, 10. **Humbolt:** 5. **Independence:** Rev. W. S. Potwin, 1. **Iowa City:** 2.60. **Minden:** 5. **Onawa:** First, 5.87. **Preston:** 4.15.

KANSAS—$68.70.
Bloomington: 1.25. **Bradford:** Mr. C. C. Gardiner, 10. **Douglas:** S. S., 4. **Downs:** 6. **Lawrence:** Plymouth, 38.20. **Sabetha:** 4.25. **Tonganoxie:** 5.

MAINE—$38.57.
Bridgeton: 7.43. **Portland:** Second Parish, 31.14.

MASSACHUSETTS—$491.03.
Andover: Mr. H. M. Wheeler, 25. **Auburndale:** 70. **Ballardvale:** Union, 8.21. **Boston:** Mr. Geo. W. Poor, 10. **Braintree:** First, 8.65. **Brighton:** 5.47. **Cambridge:** Pilgrim, 53.25; Miss Helen F. Hidden, 2; "Thank-offering from Abery," 25. **Concord:** Trinitarian, 37.94. **Easton:** Mr. H. Y. Mitchell, 1. **Edgartown:** 1.15. **Holyoke:** Mr. F. B. Towne, 15. **Jamaica Plain:** 50. **Ludlow:** Union, 12.45. **New Bedford:** North, 26. **Newton:** A Friend, 15; Miss Caroline Spear, 10; Eliot, 28. **Newton Center:** Miss C. C. Noyes, 5. **Northboro:** Evang'l Ch., 11.15. **North Reading:** Union, 10.34. **Peabody:** South, 29. **Shelburne:** First, 6.76. **Wellesley Hills:** 4. **Westminster:** 14.66. **Worcester:** Miss A. B. Knowlton, 3; Piedmont, 3.

MICHIGAN—$5.
Port Huron: First, 5

MINNESOTA—$25.39.
Barnesville: 1.50. **Dodge Center:** Claremont: 5; Mrs. S. S. Dodge, 2. **Fergus Falls:** First, 7. **Northfield:** First, 4.89. **Stewartville:** Rev. J. L. Jones, 2. **St. Paul:** A member of Park Ch., 3.

MISSOURI—$29.
Lebanon: 2.50. **Pelican Rapids:** 4. **Springfield:** A member of First Ch., 1. **St. Louis:** W. H. M. U., 21.50.

NEBRASKA—$164.21.
Aurora: First, 10. **Blair:** 6.40. **Crawford:** First, 4. **Fairfield:** 4.81; Rev. G. A. Conrad, 1. **Hyannis,** 1.20. **Lincoln:** Plymouth, 52.54; Plymouth S. S., 9.07; General Association, 43.94; Frontier Association, 10.05. **Olive Branch:** German, 5. **Omaha:** Plymouth, 13.20. **Princeton:** German, 3.

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NEW JERSEY—$265.
East Orange: Mrs. J. A. Hulskamper, 5. **Jersey City:** Mr. Elijah S. Cowles, 5. New Jersey Association, W. H. M. U., 255.

NEW YORK—$27.31.
Camden: First, 6.25. **New York:** Rev. Charles E. Jefferson, 1; Wm. A. Rice, 2.26. **Rutland:** 3.70. **Sidney:** 8. Paris: 1.10.

OHIO—$75.34.
Akron: Puritan Conference, 12.21. **Austinburg:** Grand River Association, 13.20. **Chardon:** Plymouth Rock Association, 5.65. **Columbus:** Eastwood, 10; Plymouth, 2.80. **Gomer:** Central Southern Conference, 10. **Lorain:** Rev. Harry D. Sheldon, 1. **Marysville:** 5. **Oberlin:** First, 8.30. **Painesville:** First, 5.64. **Twinsburg:** Y. P. S. C. E., 25c. **Toledo:** Washington St., 1.29.

OREGON—$4.
Cedar Mills: German, 4.

RHODE ISLAND—$7.94.
Providence: Beneficent, 7.94.

PENNSYLVANIA—$11.82.
Pittsburg: Association of Churches, 5. **Ridgway:** Northwestern Association, 6.82.

SOUTH DAKOTA—$35.55.
Ipswich, 12. **Aberdeen,** 3. **Badger,** 2. **Cresbard:** 2. **Hetland:** Central Assn., 8.05. **Spearfish:** 8.50.

WASHINGTON—$15.
Roy: 5. **Seattle:** University, 10.

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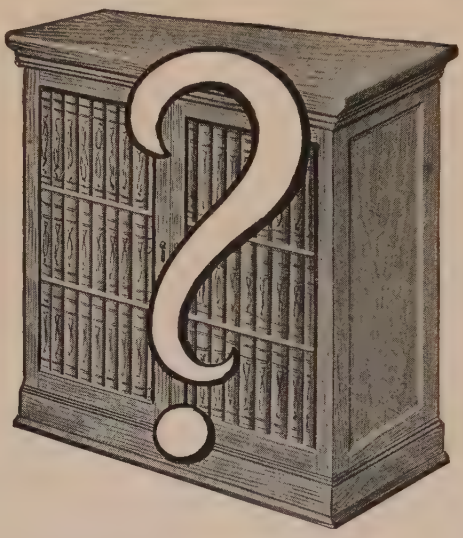

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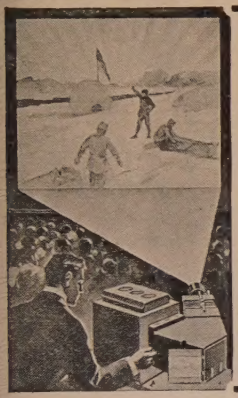

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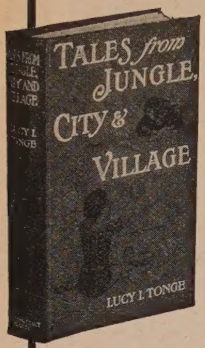

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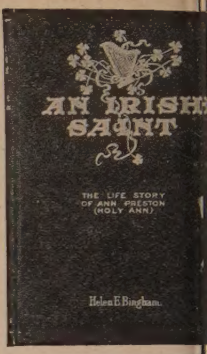

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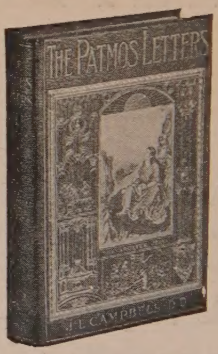

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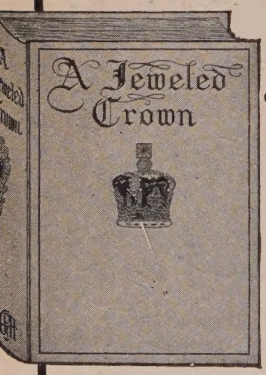

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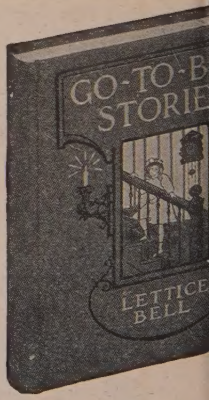

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